

Zion's Herald

WEDNESDAY, JULY 26, 1899

TROUBLES THAT DO NOT COME

*O*f the hard and weary loads
'Neath which we bend and fall,
The troubles that do not come
Are the heaviest ones of all.

For grief that cuts like a knife
There's oil of comfort and cure,
And the Hand which binds the weight
Brings strength and grace to endure.

But to phantoms of pain and woe
The lips of Pity are dumb,
And there's never oil or wine
For troubles that do not come.

There's a song to lighten the toil,
And a staff for climbing the height,
But never an Alpine stock
For the bills that are out of sight.

There are bitter herbs enough
In the brimming cup of today,
Without the sprig of rue
From tomorrow's unknown way.

Then take the meal that is spread,
And go with a song on thy way,
And let not the morrow shade
The sunshine and joy of today.

Written for Zion's Herald by
Lettie S. Bigelow

EL Hooke

Mormonism Aggressive and Expanding

MORMONISM, perhaps, was never more virile, determined and aggressive than today. Its devotees are sincere, zealous and Jesuitic. As an organization it possesses wealth and power, and is directed by men of ability, shrewdness and an intense missionary spirit. The Mormon Church appeals with unusual and attractive force to a certain class of people, and, strange to say, to women especially. Since its public and official renunciation of polygamy, Mormonism, it must be remembered, has under the Constitution the same rights to nurture and propagate itself as any other religious faith. This is the price that must be paid for that priceless boon, religious freedom. Rev. Dr. Francis E. Clark, president of the United Society of Christian Endeavor, has recently visited Utah and studied Mormonism there under peculiar advantages. The Transcript of June 21 contains a report of an address that he recently made upon his observations, from which we take the following: —

"Mormonism is not a declining faith, as most of the people in the East would suppose from the fact that polygamy is now unlawful and the Gentiles are filling up Utah rapidly. On the contrary, the organization is spreading. It is aggressive, and has missionaries who are full of enthusiasm and are ready to die for their religion, the same as missionaries of other faiths. As an evidence of the aggressive nature of Mormonism and its attempt to meet modern conditions, Dr. Clark said that he was informed out there that they have six Mormon students in Harvard, sixteen in Johns Hopkins University at Baltimore, while in Pratt Institute in Brooklyn a systematic effort was made by Mormons to make proselytes until it was discovered and stopped by the authorities of the Institute. They have missionaries in many places in this country, especially in the South, while Dr. Clark gave it as a matter of his own knowledge that there have been Mormon missionaries on the Atlantic steamers every time he has crossed the ocean, going or coming. They are pushing out rapidly and are a great missionary church. . . .

"Congressman Roberts is the originator and present head of the young people's organization of the Mormon Church, corresponding to the Christian Endeavor movement. The name of the society is the Mutual Improvement Society of the Latter Day Saints, and its purposes correspond somewhat to the purposes of the Christian Endeavor movement. . . . The danger of Mormonism to this country, above all other things, is in its teachings that the Mormons are to support their church and leaders before they do our civil authorities. The commands of the leaders come with the force of a divine revelation, and it is therefore in the power of these men to use their entire organization against the authority of the civil laws."

Bishop John P. Newman

MORE than twenty years ago we heard a number of eloquent addresses on "The Sacred Books of the World," delivered at a Sunday-school Assembly in Iowa by Rev. John P. Newman, of the M. E. Church. He appeared as a Saul among the speakers of the Assembly, not only on account of his great stature and handsome, clear cut features, but also on account of his wide reading, his elaborate, sustained oratory, his apt choice of striking words, and for the magnificent way in which he exalted the Bible above all the sacred books of the world, after he had spoken in an appreciative way about other collections of sacred writings. We also heard him speak on other occasions, after he became a Bishop of the Methodist Church, and though he was surpassed by other speakers of that body in wit, in fire, in unction, yet we more than once thought, when listening to his impressive oratory, that in some such way Webster must have spoken. His recent death has called many tributes of appreciation from the religious papers. He was General Grant's favorite preacher, was sent

by Grant around the world as inspector of consulates, was three times pastor of the Metropolitan Church, Washington, and was chaplain of the United States Senate during three Congresses. There was considerable opposition to his election to the office of Bishop in the Methodist Church, partly because he had fallen from Methodist grace in 1882 and accepted the pastorate of the Madison Avenue Congregational Church, New York. But the Congregationalists held no grudge against him on that account, and the Methodists forgave him, received him again as an itinerant, and elected him to the larger itinerancy of episcopal supervision. — Advance.

work. Pseudo-philosophers will prophecy malignantly against you; pessimists will laugh you to scorn; cynics will sneer at you; zealots will abuse you for what you have not done; sublimely unpractical thinkers will revile you for what you have done; ephemeral critics will ridicule you as dupes; enthusiasts, blind to the difficulties in your path and to everything outside their little circumscribed fields, will denounce you as traitors to humanity.

Heed them not; go on with your work. Heed not the clamor of zealots, or cynics, or pessimists, or pseudo-philosophers, or enthusiasts, or fault-finders. Go on with the work of strengthening peace and humanizing war; give greater scope and strength to provisions which will make war less cruel; perfect those laws of war which diminish the unmerited sufferings of populations, and above all give to the world at least a beginning of an effective practicable scheme of arbitration.

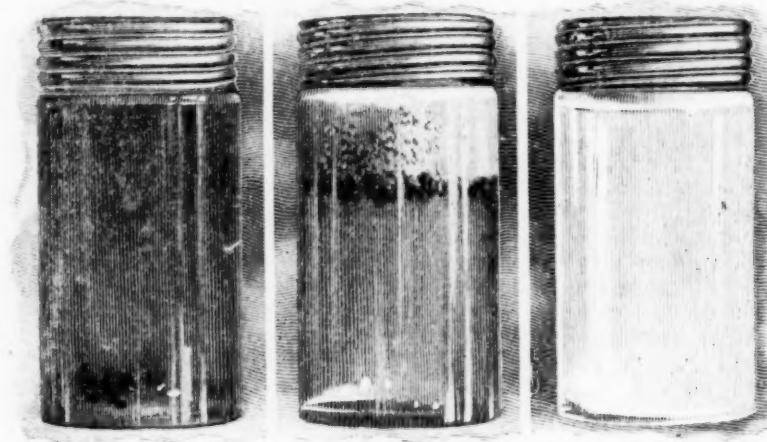
Humanizing War

A Voice from the Tomb of Grotius.

[Andrew D. White, at Delft.]

FROM this tomb of Grotius I seem to hear a voice which says to us as the delegates of the nations: Go on with your mighty work; avoid, as you would avoid the germs of pestilence, those exhalations of international hatred which take shape in monstrous fallacies and morbid fictions regarding alleged antagonistic interests. Guard well the treasures of civilization with which each of you is entrusted; but bear in mind that you hold a mandate from humanity. Go on with your

— A lighthouse keeper was asked what he did to keep his lighthouse safe in a storm. He said he was there to save vessels, not lighthouses. He felt perfectly safe in the lighthouse and so could give all his time to saving vessels. The church that is at rest can devote all its energies to its work for Christ. By this work the church is edified. It becomes a holy temple filled with the Spirit of God. — Peloubet.



Result:

Above are samples of "Soft Soap" or "Soap Paste" made with PEARLINE, and with two of the leading powders which are claimed to be "Same as" or "Good as" PEARLINE.

The bottle to the right contains a solid mass of pure, white "Soap Paste" or "Soft Soap," made with PEARLINE—thick enough to stand alone.

The bottle in the middle is one of "Same as" and contents is one-quarter poor, thin, mushy soap—balance (three-quarters) discolored water.

The bottle to the left is a poorer "Same as," and contains simply discolored water, with a sediment (not soapy) at bottom. The middle and left-hand bottles are fair samples of the many powders offered in place of PEARLINE. Try the experiment yourself—directions on back of each package.

Some powders are worthless, some inefficient, others dangerous. *Pearline is the standard.* The Millions of Packages of PEARLINE used each year proves.

Pearline Best by Test Note.

The difference in price between Pearline and the most worthless Soap Powders is nominal. A year's supply would not equal the value of one ordinary garment ruined.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Secretary Alger's Resignation

Secretary Alger has been *persona non grata* with a great majority of the American people since the beginning of the war, and with the Administration since his alliance with Gov. Pingree. It was this last act that made his retention in the Cabinet a political impossibility. He has accordingly placed his resignation in the hands of the President, who promptly accepted it. This is well; no public act of his was ever more generally approved. It will greatly relieve the President, and it will necessarily bring about many needed changes in army matters. There will be little sympathy for Gen. Alger, and scant justice will be done him by the present generation; but he was much more the victim or unforeseen circumstances than the stubborn autocrat of the popular conception. In time of peace he would have come and gone without attracting any attention. The routine duties of a Secretary of War would not have taxed him beyond his strength, and he would not have been brought into that fatal prominence which has resulted in his downfall. It was simply a sad case of incompetency aggravated by a mulish obstinacy that would not listen to reason nor stop to learn the facts. The grave difficulties which he was unexpectedly summoned to meet were enough to tax the strength and wisdom of the strongest. Mr. Alger simply could not do the work, and, most unfortunately, he would not acknowledge his incompetency at a time when such an acknowledgment would have cost him very much less than the price he is now compelled to pay.

Cabinet Changes

With the retirement of Secretary Alger, on the 1st of August, only three of the original members of President McKinley's Cabinet will remain — Long, Gage and Wilson. Sherman, Day and Hay have followed in the office of Secretary of State; McKenna and Griggs in the office of Attorney-General; Gary and Smith in the office of Postmaster-General; Bliss and Hitchcock in the office of Secretary of the Interior. The new Secretary of War will be the fourteenth member of the Cabinet. In the last Cleveland Cabinet there were twelve different men, eleven in that of Harri-

son, and nine in that of Hayes. It will thus be seen that the number of changes in the Cabinet of the present Administration has been unusually large. It is also to be noted that the office of Secretary of War, which was one of the offices of Washington's first administration, is the one in which the most frequent changes have occurred. Mr. Hay is the forty-second Secretary of State, but Mr. Elihu Root, who has been appointed Mr. Alger's successor, will be the fifty-fifth Secretary of War.

Defence of the Administration

The most important document in connection with the course of the Administration in the Philippines was issued by Senator Platt of New York, on Thursday of last week. Whether inspired by the President or not, it is generally accepted as embodying the facts as he interprets them. It sets at rest all suspicions of misapprehension on the part of the Administration of the real condition of affairs in the Philippines, and states that for a distance of fifty miles north of Manila and of twenty miles south of that point, and eastward into Laguna province, our armies hold the territory; that the insurgents are scattered beyond our lines in bands of from fifty to five hundred, their only considerable force consisting of about 4,000 men in northern Pampanga. The southern army of the insurgents, badly demoralized by recent defeats, is composed of about 2,000 men. It also states — and here the statement is most emphatic — that the only hope of the insurgents lies in the efforts they are making to convince the people that a change of government is about to occur in the United States favorable to the insurgent cause, and that there is a general opposition to the prosecution of the war. The reason for the fact that larger reinforcements were not sent Gen. Otis is to be found in the tardiness and hesitancy with which Congress moved in the matter of fixing the size of the army. The document further maintains that the record of the Administration is one of sagacity and competency, needing no apology, and that in the end the possessions which have been confided to our care will be firmly established in peace and prosperity.

Immediate Results from Japan's Emancipation

On the 17th of July Japan became one of the company of the great nations of the world, entitled everywhere to the same freedom of action and liberty accorded them. Two days later a representative of one of the largest Japanese firms in Tokyo was in New York to make new trade arrangements. Under the former treaties, and under

the old laws of Japan which were fashioned to conform to the terms of the treaties, Japanese firms would not deal direct with foreign business houses, because in case of litigation they would be obliged to resort to foreign courts. For this reason they made their purchases through the representatives of the various houses in their own country. Now that they are allowed to settle disputes in their own courts, they propose to do away with the middlemen, and buy in whatever market they can obtain the most favorable terms. The firm in question buys \$100,000 worth of machinery in the United States every year. Other business houses will unquestionably follow this example, and the little nation of the "Yankees of the East" will be more and more in evidence in the markets of the world.

Apotheosis of Electricity

Buffalo continues its preparatory work for the Pan-American Exposition of 1901 on a scale commensurate with the original plans. The local interest is intense. This was shown at the beginning when subscriptions to the amount of \$1,114,000 were received in one week. Congress made a liberal appropriation, and the State of New York promptly and generously followed the example of the national body. The projectors have made careful study of the enterprises of similar character at Philadelphia, Chicago, Omaha, Atlanta and Paris, and promise the best exhibition ever planned in this country on international lines. Electricity, brought from Niagara Falls, will furnish all the power, light and heat required by the hosts of exhibitors, and the most striking features will be those in which this comparatively new agent has the largest place and influence. Events in connection with the preparatory work seem to indicate that the Buffalo Exposition will be unique and memorable in the history of great exploits of this kind because it will exemplify the industrial apotheosis of electricity.

Lawlessness in the Streets

Of all the ill-advised and inexcusable strikes into which laboring men have been betrayed by their leaders, the strike on the street-car lines in Brooklyn and New York is the most reprehensible. There was no sufficient reason for agitating a strike. It never had the support of any considerable number of the men, nor the sympathy of the public. Under such circumstances the inauguration of a strike on the Brooklyn lines and the sympathetic strike on one of the New York lines were blunders of such stupendous magnitude as to make them unique. The Brooklyn strike has failed to procure any concessions from the corporation,

failed to seriously interrupt the operation of the lines, and failed even to depress the market price of the stock. If it be true, as charged, that the strike was the work of speculating politicians, this last statement is significant. The situation in Cleveland, where a recently settled strike has broken out again, is much more serious. The authorities there lack the moral support which enabled the New York police force to act with such prompt and decisive measures, and the inconvenience to the public, as well as the loss to the corporation and the workingmen, is likely to be considerably prolonged. In Mt. Vernon, N. Y., a corporation has assembled hundreds of men and is laying its tracks in violation of its franchise, treating with sneering contempt the efforts of the authorities to interfere, and apparently relying on finally carrying its point by the *fait accompli*. This desperation of lawlessness is the result of laws which were made for a time when municipal affairs were not as complex as now, and when the public was not so vitally interested in transportation. It is time the laws were made broad enough to protect the property of the stockholders, the welfare of the employees, and the rights of the public.

Popular Conception of Washington

As the result of a recent inquiry the gratifying fact is brought out that Americans in general have a very good impression of the character of Washington. It has been said that while he is known and appreciated for his qualities as a general and his capabilities as an executive, he is not recognized as the really great man of his times. Interviews with children, students, mechanics, merchants and professional men, as well as with factory girls, nurses, artists and teachers, appear to show an underestimation of the General and the President, but a very clear conception of the man. His goodness, bravery, persistency, prudence and kindness, his practical and well-balanced mind, are generally known and commended by Americans. A very large proportion of those interviewed were able to give some reason for their opinion. This certainly shows that those responsible for the education of the people have been faithful to the trust imposed upon them, and that, in general, the citizens of the United States are reasonably well acquainted with the Father of their Country. There are not many names of men dead for a hundred years that would stand the test to which the name of Washington has been put by this latest inquiry.

Ten Years' Contract for Steel

Too much credence is not to be placed in newspaper reports of business transactions, since it is obviously not always to the advantage of either party to have the exact terms known. It appears to be true that the Carnegie Steel Company has just closed the largest single steel contract ever awarded. The published reports differ somewhat, but the lowest figures give 1,000 tons of steel plates every day for ten years. At the present price of steel that would mean

the payment of more than \$100,000,000 on this one business transaction. It is not unlikely that the contract calls for a sliding scale, since it would not be good business policy to enter into so large a contract, while there is such an extraordinary demand for iron and steel, without making some provision for a failing market. The steel plates are to be used in the manufacture of steel cars, which are soon to take the place of wood on several leading railroads. They are cheaper, lighter, and have a larger carrying capacity than the wooden car now in use.

Robert G. Ingersoll

On Friday of last week Robert Ingersoll died suddenly of heart disease at Dobbs Ferry, N. Y. His family life, in everything except its religious side, was almost an ideal one. To the last minute of consciousness he was the same genial, sweet-tempered husband and father. As an orator he has had few superiors in the United States. His speech at the Cincinnati convention, made in nominating Blaine, was the greatest display of his rare powers in this direction. As a lawyer he was more successful with juries than with judges, and his practice for some years has been neither large nor remunerative. He was the son of a Congregational minister of liberal tendencies, whose life was embittered by the doctrinal strifes in which he became involved. An unlovely side of the theological disputants poisoned the mind of this young boy and atrophied his spiritual nature. He was what might be called a religious degenerate, and the malicious bitterness of the older creed-wranglers was increased sevenfold in this modern infidel. He had no spiritual organs with which to apprehend religious truth, and he apparently never knew that the narrowest Calvinism of sixty years ago did not measure the whole of Christian doctrine. People paid large sums to hear him lecture, but it is extremely doubtful if he ever made a single convert to the pernicious teachings which he mistook for wisdom, and it is exceedingly improbable that his misdirected efforts will have any permanent effect on the cause of religion.

Americans in the Queen's Palace

More than twenty firms, in Great Britain, on the Continent and in the United States, competed for the contract of fire alarm instruments and apparatus to be placed in Windsor Castle. This is Queen Victoria's home. Although she has several other castles, and spends considerable time in some of them, it is to Windsor that she invariably returns. Naturally the English firms were opposed to allowing foreign contractors and foreign inventors to gain a foothold in the Queen's palace, but, after a strong contest, the Americans were awarded the contract for a system of fire alarm instruments which the judges considered the best of all. This system has been in use in the United States only a short time, but those who are familiar with its principles and its advantages are not surprised at the result of the competition. This new victory of

American wares, in an English market, under the circumstances, is almost as remarkable as the famous contract for the bridge across the Atbara River, near Khartoum.

Length of the Day of Maximum Efficiency

There are many who will dispute the claim of the labor reformers that eight hours is the day of maximum efficiency, and that to reduce the legal day's work to eight hours would be to increase the aggregate production in this generation and the productive power in the generations to follow; but there are few who will dispute the fact, cited by Prof. Spiers, that four or five centuries ago our ancestors had an eight-hour day. It was the industrial revolution that lengthened the day to fourteen and even fifteen hours, and sent children into the factories when they were only four years old. It was not till 1802 that a factory law was passed in England forbidding children under nine years of age from working more than twelve hours a day. The serious work for an eight-hour day began as long ago as 1824, and its first result was a ten-hour law in 1847. The movement for a nine-hour day took shape in 1870, and the American Federation of Labor began its systematic agitation for an eight-hour day in 1888. A few trades work only nine hours, but, as a rule, the workingman's day is one of ten hours; and this notwithstanding the fact that the Government requires but eight hours. If the present generation had been as successful in improving its leisure hours as the preceding generation was in reducing the hours of labor, the eight-hour day would be much nearer.

Quincy under No-License

In 1882 the town of Quincy had a population of 10,855. That was the first year of no-license. Last year the population was 23,549—an increase of 117 per cent.; and yet the amount appropriated for the support of the poor in 1898 was 44 per cent. less than the amount appropriated in 1881, the last year of the license system. The deposits in the savings banks have increased from \$173,950 to \$488,453, and the number of depositors from 2,530 to 7,411; the valuation of the town was \$7,560,381 in 1881; it is now \$19,236,832. If any license town ever yet saw its expenses for the support of the poor diminish by 44 per cent., while its population increased by 117 per cent., it has not done its duty to the public in not publishing the fact. The so-called revenues from the sale of intoxicating liquor cut rather a despicable figure by the side of such an eloquent percentage as that.

International Complications from Lynching

In the parish of Tallulah, La., five Italians were lynched last Friday night. They had been arrested and locked up on account of the murder of Dr. Hodges, a practicing physician of Tallulah; but the mob overpowered the sheriff, and hanged the prisoners on trees in front of the court house. The jury reported the facts clearly enough, but its members professed themselves unable to identify

any of those taking part in the lynching. It does not yet appear whether the Italians had been naturalized as citizens of the United States or not, but the prompt action on the part of the representatives of Italy indicates that some of them, at least, had not. The epidemic of lynching has already assumed a form so dangerous that the suggestion that lynching be made an offence against the Federal Government is well worth considering. The United States is bound by the law of nations to protect the subjects of other nationalities temporarily residing here. If the State laws are not sufficient to accomplish this object, then it is eminently proper that the Federal Government intervene. Indeed, since the Federal Government has the right to call upon any citizen, in any State, to arm for its defence, it would seem that every citizen should have the right to appeal to the same authority for his own defence.

Arbitration Wins at The Hague

After much discussion the delegates have agreed on a plan of arbitration which they will submit to their respective governments. One feature of it will serve to commemorate the first meeting of the nations in a great council of peace. A permanent administrative council will be formed, consisting of the diplomatic representatives credited to The Hague, with the Dutch Foreign Secretary as permanent chairman; and all sessions of the arbitration court will be held in the same place, except in exceptional and special cases. Each Power will designate four persons, and these will form the court, holding office for six years. Signatory Powers desiring to apply to the court for settlement of their differences will choose from the arbitrators the number they may agree upon between themselves. The court is also to be open to the Powers not represented in the present Conference. This united action is very largely due to the efforts of the American delegation, heartily seconded by France, England and Russia. The Russians are said to be disappointed that the Americans manifested such opposition to the proposition to do away with some of the modern instruments of war. In this opposition they were backed by the English delegation, and by several other Powers to some extent.

Hampton's Latest Conference

The third annual Negro Conference at the Hampton Institute was certainly the largest, and probably the best, of all. Very few white people were present, and, with one exception, they were spectators, not participants. The three principal themes were education, sanitary conditions, and business prosperity. The paper of most significance was that which was addressed particularly to colored women, showing the unexampled opportunities ready at their hands for molding and directing Negro life. At its conclusion the conference was resolved into a women's meeting, and from this will go out the largest measure of influence, for it was distinctly helpful and eminently practical. The relation of the colored laborer to the trades

unions was fully discussed, and the action of the Newport News Shipbuilding Company in refusing to recognize any color line among its employees was heartily commended. The labor question has so many complications already that it would be exceedingly unwise to allow race prejudices to play a prominent part. It was on the subject of race prejudice that the one white speaker gave expression to some hopeful considerations. He urged the cultivation of a friendly spirit, and declared that there is now being formed a new adjustment between the Southern white man and the Negro. In the development and perfecting of this lies the solution of race prejudice.

Overlooking a Source of Revenue

With an annual deficit of about \$89,000,000, the members of the next Congress are already casting about for some new sources of revenue. It has been suggested that a most promising contribution to the national expense account might be collected by a stamp-tax on advertising signs. Several countries require all public notices to be stamped, and were this suggestion to be carried out — the value of the stamp to be determined by the number of square inches in the advertisement — it would soon change the deficit to a surplus. If it should result in very considerably reducing the number and the size of these abominations, the decrease in the revenue from this cause would be amply compensated.

Philippine News

The "round robin" of the Manila newspaper correspondents has excited some discussion, but so far there is no disposition on the part of the Government to interfere with the censorship which Gen. Otis has established. It would seem that he was more sanguine of an early settlement than the subsequent developments would warrant, but no one will credit the insinuation that he insisted that the correspondents should send reports which were not in accord with the facts as known at the time.

One of the most astonishing exploits of the war is the recent battle at Bobong, on the island of Negros. Capt. Byrne utterly routed the Babylones, who have been making a great deal of trouble, with the loss of only one man killed and one wounded. The Babylones outnumbered our forces three to one, but their loss was 115 killed, by actual count. This was one-third the number engaged. After such a severe punishment there will probably be peace on the island of Negros.

The rainy season continues, and the discomforts of the troops increase, but, while there are large sick lists on this account, there are no signs of an epidemic, and the men appear to be well provided with most of the essentials.

The insurgents, who have been occupying the trenches in the vicinity of San Fernando, have withdrawn to Mexico, ten miles away, leaving only a few soldiers on outpost duty in front

of the American lines. There will be no attempt to follow them at present on account of the floods which have swollen the streams to such an extent that San Fernando is almost entirely surrounded by water. Several bridges have been badly damaged by the rapid rise of the water during seventy-six hours of continuous heavy rain.

Two transports which left San Francisco late in June have reached Manila with reinforcements and a large amount of provisions and supplies.

Gen. Otis has heard from the two officers of the hospital ship Relief who were captured by the insurgents. They are well treated, but beg him to intercede for their release.

Events Worth Noting

Two steamers from Alaska arrived at Puget Sound, early last week, with \$6,000,000 in gold.

Chief Justice Chambers, of Samoa, has resigned; the German Ambassador is quoted as saying that the acute stage of the Samoan troubles is passed.

An influential body of stockholders will oppose the lease of the Boston & Albany Railroad. Ex Senator Dawes says the State should buy it.

The Cramp Shipbuilding Company will build a steamer more than 700 feet long for the Transatlantic Company. She will be the largest steamer afloat.

In response to an inquiry in the British House of Commons on Monday the Home Secretary announced that there was very little hope of the release of Mrs. Maybrick, the American woman who has already been imprisoned ten years for the murder of her husband.

The estimates of the population of the United States, as will be shown by the census next year, varies from 78,000,000 to 77,700,000.

The strike of the freight handlers on the New York, New Haven & Hartford R. R. is causing serious inconvenience to shippers and entailing great loss on owners of perishable commodities.

The transport Tartar, which sailed from San Francisco early this week, took \$1,300,000 in coin for use in the Philippines. Three tons of silver, valued at \$100,000, formed a part of the shipment.

The bubonic plague has spread from Hong Kong to the French islands of Mauritius and Reunion. There were 36 cases at Mauritius last week, and 29 deaths. There were 116 in Poona, India, and 82 deaths.

It is officially announced that the Dreyfus court martial will meet at Rennes, France, Aug. 7, and that the sessions will begin at 6.30 A. M. There will be only one session a day.

The disbursements for pensions in New England during the year amounted to \$7,210,572.38; the present number of pensioners in this department is 55,667 — an increase of twelve.

The most important reciprocity treaty since the passage of the Dingley bill is that made with France during the last week. A treaty of reciprocity was also made with Portugal.

THE YOUNG PEOPLE AND THE PASTOR

IT is said often enough that the pastor ought to enter into the life of the young people. If he is to help them he must sympathize with them, and he cannot sympathize with them unless he knows them. But all the relations sustained in the church are mutual. And it is no less necessary that the young people enter into the life of the pastor. Every pastor ought to know his people in their homes. The people ought to know their pastor in his study. If the preacher is bound to know the toil and sports of his young people, then they are equally under obligation to know their minister in his work and recreation.

The instant excuse would be made that the pastor is too busy to receive the personal calls of his young people, and that they dread to intrude themselves into his study or home. It is true that the pastor is a busy man, but it is not true that he is too busy to welcome the honest effort of any member of the parish to cultivate a more intimate acquaintance with him. The whole truth is that the young people do not come to him so much as he yearns to have them. And so let this be said in good faith to any reader of these words: As you want your pastor to know you, you ought to seek also to know him. Go to his study and talk with him about his books and his student life. Take him into partnership sometimes when you plan a raid on the woods. Do not be hostile or indifferent to him. Be his friend.

THE SELFISHNESS OF SENSITIVENESS

EVERY pastor must constantly meet the sensitive people of his parish, and there is no field in which he needs to be so tactful, kind and firm as when he is dealing with those who have a tendency to be sensitive. They do suffer keenly, and the fact must not be lost sight of. They are not to blame for the quality of soul which makes them susceptible to every word and mood on the part of others. And yet there is a side of this matter which must be kept in mind by those who have a tendency to sensitiveness. The trait may run swiftly into a most subtle sort of selfishness. There are churches in which the whole work of the church is really conditioned by the morbid nature of some one member, and very often the danger of "hurting the feelings" of one sensitive person becomes the chief point in the discussion of the work of the church. It can be said with truth that there are churches in which the entire work of the body is not only conditioned but impaired most seriously by this fact.

Now no one person has the right to let his natural sensitive temper become thus important in the life and work of his friends or fellow Christians. It is the very height of selfishness to do this. And it is a difficult thing to check or reprove. Many a pastor suffers in silence rather than brave the danger of making a bad matter worse by trying to present the true situation to the sensitive member. There are always grave dangers

in the way, but it is generally best to talk firmly and plainly with such sensitive people, and to try to show them the real selfishness of their mood.

What a joy and source of strength it is to the busy preacher when he can always be sure that he can ask this or that of his people, and put this worker here or there, with the assurance that there will be no hard feelings and no sense of slight or undue honor on the part of any one! This is the sort of workers needed everywhere. You must be this sort of a helper to your pastor. Look over that sensitive tendency that you have. See if it is kept within bounds. And if it has grown selfish, go resolutely at the task of reformation. For the selfishness of sensitive people brings weakness and confusion into the working church.

OUR DUAL LIFE

MASSILON, the most celebrated court preacher in France, was one day expounding in the royal chapel the seventh chapter of the epistle to the Romans. When he quoted the passage, "The good I would, I do not; and the evil that I would not, that I do," he was interrupted by the king, who exclaimed: "I know those two men — I know them." The king had no monopoly of this knowledge; others have known them. In every man, in fact, is this double life — a tendency toward the good, the true, the right, and another toward the evil, the base, and the wrong; a drawing apart of the inner forces of the soul, a conflict often so sharp as to endanger sanity and even life itself.

In the Christian life a similar contest goes on. The descriptions of this interior struggle in the New Testament are true to nature. In the same body are found two dissimilar men. St. Paul gives one as the psychic and the other as the pneumatic man, or the natural and the spiritual man. Though abiding in the same earthly tabernacle, they are totally dissimilar characters, differing in aims, methods and aspirations. The one is the man of this world, the other a citizen of heaven; the one has his dwelling and home here, the other is a sojourner on earth waiting the order for his translation to the skies. Stevenson's strange story of Dr. Jekyll and Mr. Hyde is warranted in conception both by experience and the teachings of Paul. Augustine describes these two characters as citizens of two very different cities, the earthly and the heavenly — the one following the way of Cain and Balaam, the other of Abel and Abraham; the one gathering to itself the refuse of the population, the other the choice spirits of the universe to make "the most glorious city of God, a city which knows and worships God, a city merging in the fellowship with the angels." There are two cities because there are two kinds of people. The city takes on the character of its inhabitants.

The psychic or natural man of St. Paul, represented by the unregenerate, is the man of the present world; not necessarily "sensual and devilish," but earthly in his tastes, tendencies and

aims. He is naturally a materialist, is shaped by his environment, accepts the law from his earthly relations. He loves this world and cleaves to it; he is shut in with it. The body exerts over him a controlling influence. He is able to look out only through the narrow windows of sense, and scouts the idea that sky-lights are possible. The skies are to him very unreal; he has never looked up into them, having always lived close to the earth in the miniature world of sense.

Though dwelling in the same house, the relations of the natural and the spiritual man have never been harmonious. The struggle for precedence has been intense and long-continued. The balance has sometimes hung even, though more commonly inclined now on one side and then on the other. The pneumatic man, catching inspiration from his noble ideal and receiving fresh impulse from the Spirit, rises in his might and essays to bind his psychic adversary; and he succeeds for a time in holding him down; but in an unexpected moment the cords on the hands of this spiritual Samson are rent asunder and he comes again into the ascendant. Such experiences are known to most Christians; and with some they make up the main record of their earthly life.

Southern Morals

TWO articles written by a Southern lady have recently appeared in the *New York Independent*. The first gives her view of the terrible crimes recently perpetrated in Georgia by Negroes and avenged with more savage atrocity by white mobs; the second article is a broader picture of Southern morals out of which these brutal crimes sprung. If she gives a true picture of the moral conditions among blacks and whites alike — white women excepted — the church may well call home her missionaries from heathen lands and devote her energies to the work of Christianizing her kindred in the South.

This lady writes of facts existing in her own neighborhood, facts which "do not mitigate the atrocious conduct of the Newman mob, but do explain its savage fury." The most terrible thing in her recital is not the low brutalities charged upon the Negroes, whose "moral responsibility" she interrogatively denies. Worse than that is the charge, perhaps unwittingly made, that the lust and brutality are inherited from white ancestors. This "Negro brute," she says, "is nearly always a mulatto, or has at least enough white blood in him to replace native humility and cowardice (of his black ancestry) with Caucasian audacity." "He is always above the average in intelligence." "He is sure to be a bastard and probably the offspring of a bastard mother." "His lust is a legacy, multiplied by generations of brutal ancestors." And evidently she means not black, but white, ancestors, for she says, "In Africa chastity is the unbroken law of many tribes," and the Negro "has married" the vices of civilization, "but is incapable of imitating its virtues." "He has exchanged comparative chastity for brutal lust" — the "comparative chastity" of black ancestors for the "brutal lust" of white masters.

Returning to the same subject in the second article, she declares that the evil is hereditary from "the debased motherhood of the Negro race in the South." The Negro woman has no example of virtue in her home. She is "seduced before she reaches

puberty. She becomes any man's mistress, every man's victim." To speak of a Negro woman's virtue is to excite a smile; to the Southern mind it does not exist. "There is no principle in her which discriminates between things, and names one virtue and the other vice." Of white men and women in the South she quotes, with approval, the opinion of another Southern writer: "The mental, moral and physical integrity of the white race is due to the women, and if their habits and environment were like those of the men, we would soon degenerate mentally, morally and physically." "The habits of the female Negro are much like the men." "The Negro father does not practically resent or avenge the seduction of his daughter." Negro churches, she says, condone unchastity in their members. It would be pertinent to ask, Do white churches discipline members for illicit relations with blacks?

In the opinion of this Southern woman, the black woman, the victim of the white man's lust, has lost all idea of virtue, and is less chaste than was her heathen ancestress; and the black man has sunk equally low. White men in the South have no higher morals than the blacks. The only chaste class are the white women. Yet this pure woman accepts as lover and husband the base corrupter of her black sister — or half sister. She is the mother of these vile brutal whites. Where is the law of heredity which has produced such moral monstrosities in the black race? Does not like produce like in the white race?

Most strikingly significant in this white woman's thought are the different standards of morality for different classes. The crime against woman's virtue for which a black man is flogged and burned alive is hardly a crime at all if committed by a white man against a black woman. The white woman must be pure as an angel, but she must love and honor her dissolute husband with his unlimited colored concubines. The black libertine should be at least hung; the white is a chivalrous gentleman, worthy the love of a pure woman.

But we do not accept the opinions of this Southern woman. No class are as bad as she would paint them, and we fear none are so pure as here represented. Doubtless there are low and vicious black women, and brutal black men. There are base and lustful white men who scout all claim of virtue for colored women; but nobody will soberly believe that among the million of Negro church members there are not women as pure in thought and as saintly in life as Norman or Saxon homes can show. Who will believe that the noble white men members of Christian churches in the South are slaves of lust and given to debauchery of their dark-skinned sisters? No. Men may rave, and women grow hysterical, but Christian virtue and womanly purity are confined to no race. This woman's indictment of a whole race is almost worse than the crimes she seeks to excuse. The white South is agitated now over this matter, but ere long conscience will assert itself and righteous law extend its protection over a long-oppressed race.

Up to the close of June, 803 of the 814 circuits in English Wesleyan Methodism had taken action on the Twentieth Century Fund, with the result of 662,638 guineas pledged and 77,000 paid in. It is thought there are at least one million, young and old, actively connected with Wesleyan Methodism who have not yet contributed a penny, so that there seems to be ample margin for the raising of the 340,000 guineas which remain. The more tedious method of house-to-house visitation and personal appeal must now be taken up. All the details of the expenditure

are completed, the entire million being allocated in due proportion to different deserving objects.

PERSONALS

— Dr. and Mrs. J. F. Chaffee, of Minneapolis, recently celebrated their golden wedding.

— General "Joe" Wheeler, who is on his way to the Philippines, is accompanied by his daughter, Miss Annie, who has volunteered as a trained nurse.

— Norwich University, of Northfield, Vt., has conferred the degree of Doctor in Divinity upon Rev. J. E. Robins, presiding elder of Dover District, New Hampshire Conference.

— Bishop Vincent was in council recently with Dr. W. F. McDowell and Dr. C. M. Stuart to plan a program for a church congress to be held at Lindell Avenue Church, St. Louis, next autumn.

— Rev. S. W. Bell, of Price Hill, Cincinnati, Ohio, a graduate of the School of Theology of Boston University, and his wife spent their vacation of four weeks at Newport, N. H. They returned to Cincinnati last week.

— Rev. Dr. Bostwick Hawley, of Saratoga Springs, N. Y., preached at the First Methodist Episcopal Church, Utica, on Sunday, July 16, in recognition of the fifty-seventh anniversary of his appointment to that charge.

— Rev. Henry Tuckley, D. D., of Binghamton, New York, accompanied by his daughter, Miss Elizabeth, sailed for Southampton on the "St. Paul," July 19. They will visit relatives, stopping at Cambridge, Leeds, Newcastle-upon-Tyne, and London, and will return the last of August.

— Edward Everett Hale, in delivering a lecture last week in Park St. Church, this city, upon the early history of this country, said: "It was in this church, sixty-six years ago, that the ode 'America' was sung for the first time — 'My country, 'tis of thee, sweet land of liberty.'" Dr. Hale said he was a small boy at that time, but he sang "America" in that meeting with all the fervor and enthusiasm he could command.

— A despatch to the Boston *Herald*, bearing date of July 19, says: "The people of Nantucket today entertained, and were in return entertained by, Prof. John Fliske, the historian and writer, on the latter's first visit to the island as a guest of the Nantucket Historical Society. He lectured this evening on 'Old and New Ways of Treating History,' the Methodist church being filled with an audience of residents and visitors."

— A representative of Lawrence University, Appleton, Wisconsin, contributes the following personal mention: "Dr. Henry Lummis, professor of Greek in Lawrence University, and a member of the New England Conference, has been called the best loved man in the city of his choice. His many friends in the vicinity of Boston, where he is now visiting, may be pleased to know how he was remembered on his recently passed seventy-fourth birthday; for Dr. Henry Lummis is seventy-four years young. Several hundred people, professors, students, citizens, at a fixed hour in the afternoon covered the lawn around his home and called him out on the porch that they might look into his face. The girls from his Greek classes sang him a song, and then President Plantz voiced the greetings of the company and presented the white-haired scholar and trusty type of saint a purse, in which it was intended there should be as many dollars as there have been years in Dr. Lummis' life; but by a happy and significant chance the dollars outnumbered the years by

nearly sixty, so the meaning is clear that we in Appleton, who know Dr. Lummis, wish that he might remain with us as teacher and friend until he is at least one hundred and thirty years old."

— The *Examiner* of last week observes: "On Sunday, July 9, Dr. MacArthur, who is now in Cuba, preached in a Methodist church in Havana in the morning and in the Baptist church in the evening, Dr. Diaz interpreting. He is very laudatory regarding Havana, which is wonderfully transformed since the war. He was courteously welcomed at the headquarters of General Ludlow, and met many officers of the American army. The prevalence of civil and religious liberty is putting a new aspect on everything."

— Rev. C. H. Stackpole, writing from Old Orchard, Me., under date of July 18, sends this interesting note: "Today is the 92d anniversary of the birthday of Rev. D. B. Randall, D. D., the oldest minister in point of service, it is thought, in the Methodist Episcopal Church, Dr. Randall having joined the Maine Conference in 1828. We have just had the pleasure, in company with other friends, of calling upon this veteran of the service of Christ and finding him, though feeble in body, yet comfortable, alert in all of his mental faculties, and strong in the faith."

— The *Wesleyan*, of Halifax, Nova Scotia, says in its last issue: "Rev. John D. Pickles, Ph. D., of Boston, preached in Brunswick St. Church on Sunday evening last with much power and acceptance. Dr. Pickles' text was, 'Jesus Christ, the same yesterday, today and forever,' and his theme the unchangeableness of Christ. This he enforced and illustrated in a very clear and forcible manner, and he was listened to with attention and interest by the large congregation present. He has a very clear and distinct enunciation, a good voice, and a style at once solid, lucid and impressive."

— We learn that at a recent meeting of the Book Agents of the Eastern and Western Houses, it was unanimously decided to ask Rev. William D. Bridge, of the New England Conference, to take the position of chief of staff of the reportorial corps of the next *Daily Advocate* at Chicago. Mr. Bridge was chief of staff at the General Conferences at Omaha and Cleveland, and was on the staff as a reporter at the General Conferences at Cincinnati, Philadelphia and New York. This will make his sixth term of service. He also reported the General Conference last year for the Methodist Episcopal Church, South, in Baltimore. Mr. Bridge and family are, as usual, at the Summer Assembly, Chautauqua, N. Y.

— The late Bishop Newman, like all men of pronounced abilities, was strongly individualistic. He was a man of great proportions, styled by many "the Webster of our church." Those who knew him intimately, especially men and women of distinction, became exceedingly fond of him. These strong friendships came to him naturally in the proper exercise of his duties and obligations as a minister. His personal adherents, particularly Mrs. U. S. Grant and a notable circle, combined to elect him Bishop, and did so, when the General Conference was held in New York city. It was an unusual event and result, but one for which Dr. Newman's friends and not himself were especially responsible. There is, therefore, no just ground for charging him with self-seeking, as the *New York Sun* and some other papers have done, because of his election to the Episcopal Board. By nature and culture he was dignified and courtly in his bearing, and because he often appeared to the stranger to be reserved he was misapprehended by many; but with his friends he was delight-

fully frank and confiding. Those who knew him best assert without equivocation and from personal knowledge that he was a man of profound religious life. Dr. Daniel Steele, with a close acquaintance of many years, confirms this in a very interesting contribution which appears on another page.

— We were in error in stating in the last issue that Rev. W. H. Jones was a student at Concord Biblical Institute in 1847; the date should have been 1854.

— Rev. J. C. Ayres, oldest member of Upper Iowa Conference, and it is believed the oldest minister in American Methodism, died at his home near Bristow, Osborne County, Kan., July 13, in his 96th year and 76th of his ministry.

— Ulysses Sherman Grant, the newly-elected professor of geology at Northwestern University, is not a grandson of Gen. U. S. Grant, as has been stated. He was born at Moline, Ill., Feb. 14, 1867, and is a son of Gen. L. A. Grant, who was assistant secretary of war during the Harrison administration.

— At the Republican National Convention of 1876, held in Cincinnati, the late Robert G. Ingersoll placed the name of James G. Blaine in nomination for the Presidency, and his speech was such that it attracted the attention of the entire country. It was in this speech that Colonel Ingersoll gave Mr. Blaine the sobriquet of the "Plumed Knight"—a name that stuck to him as long as he lived.

— The *Northern Christian Advocate* of last week contains this pleasant item: "Plymouth Church, Buffalo, recently learned that its pastor, Dr. James D. Phelps, and wife had just passed a wedding anniversary, when by some concerted plan a large number of floral congratulations were sent around, and the parsonage was literally filled with flowers. A huge bank of Easter lilies had a card attached bearing these words: 'From the Members of the Official Board. 2 John, 3d verse.'"

— The *Advance* observes: "B. Fay Mills has lost much since he entered the fold of Liberalism. He says: 'We have lost belief in the Bible as the ultimate and authoritative revelation of God. We have lost the individuality of God. We have lost the fact and doctrine of the Fall. The fact is, man is not a sinner in any sense. We have lost the old fictitious idea of salvation. There has never been need of a salvation of man.' A Methodist class-leader would put it in fewer words by saying, 'Mr. Mills has lost his religion.'"

— The daily press has called attention to the public bequests of Mrs. Horace H. Crary, of Binghamton, N. Y., recently deceased, amounting in all to \$700,000. After generous provision for many relatives, she gives to the Woman's Home Missionary Society, \$25,000; to the Parent Missionary Society, \$10,000; to the Methodist Episcopal Hospital in Brooklyn, \$25,000; to the Freedmen's Aid and Southern Education Society, \$15,000—to be used for the benefit of Morristown Academy, Tenn., for the enlargement and betterment of its property and in furnishing the buildings used for school purposes; to the Preachers' Aid Society of the Wyoming Conference, \$10,000; to the Main St. Methodist Episcopal Church (the Tabernacle), Binghamton, \$10,000.

— The *California Christian Advocate* of July 19 presents a fine portrait of the late Hon. Charles Goodall and a very generous and discriminating tribute, from which we take the following: "Dispatches announce the death of Captain Charles Goodall, July 13, at Draycott, England, his birthplace. He left his home and friends, June 10, in reasonable health, and sailed from New York after a brief visit to relatives in Ohio, June

21. Not since the death of Senator Stanford six years ago have the commercial and industrial interests of the State sustained so great a loss. He was *facile princeps layman* in the Methodist Episcopal Church on the coast. His home, his heart and his purse were always open. Like Cornell, Hoyt, Seney, Shinkle, Fliske and Evans, he was the pillar and main support of all branches of Christian work in the State."

— President H. A. Buttz and wife, of Drew Theological Seminary, are spending a little time on the St. Lawrence River at the summer cottage home of their son-in-law, Rev. C. F. Sitterly, a professor in Drew.

— Rev. C. N. Sims, D. D., ex-chancellor of Syracuse University, preached Sunday, July 23, in the tabernacle at the Thousand Island Park, the largest of the summer resorts among the Thousand Islands.

— The *New York Tribune* announces the death of Rev. Thomas C. Warner, D. D., at Knoxville, Tenn., well known throughout our denomination and especially as past Chaplain-in-chief of the Grand Army of the Republic.

BRIEFLETS

One of the purest and sweetest delights of life is to feel one's heart swelling with sincere gratitude.

The trouble with too many of us is that we are willing to walk a mile with peas in our shoes to advise a man, when we will not take six steps in slippers to help him.

Prof. Borden P. Bowne begins in this issue a very important discussion of the Atonement, which will continue in three additional papers. He is characteristically critical, luminous and logical; he is reverent not of theology, but of the sublime truth which is involved. He makes his purpose very clear in this paragraph: "Let it then be clearly understood that the present discussion does not concern the fact of the atonement in the sense defined, but only the theory of it. The fact we affirm and insist upon; the theory, which is a matter mainly of theological speculation, remains uncertain until now. With this understanding we return to the question whether the Scripture expressions concerning the work of Christ are to be literally taken."

No storm can so beat down and bedraggle a flower that it cannot turn its face to the emerging sun. So no sorrow can deprive a trustful soul of the upward look.

Bishop Hendrix, in a scholarly and comprehensive contribution to the *Methodist Review* for July, notes the spirit of genuine Christian tolerance and charity which characterized the founder of Methodism. He says: "Wesley was notable for his genuine intellectual hospitality. It was not that all views were alike to him, but that he saw amid many points of difference certain vital points of agreement—the essentials—and his system was built around these. His favorite benediction reflected his character. It was that with which Paul closed his letter to the Ephesians, describing the Church in Christ Jesus: 'Grace be with all them that love our Lord Jesus Christ in sincerity.' Though an Arminian, he admitted Calvinists into his societies."

The *Christian World*, London, is authority for the statement that the emigration from Finland is assuming larger proportions. The Russian newspapers state that British and American agents are traveling through Finland inducing the farmers and peasants to emigrate to Canada and the

United States. Hitherto those Finns who have crossed the Atlantic have preferred the States, but towards the end of August about two thousand will start for Manitoba in small detachments. The Canadian Government offers them most advantageous terms. During the month of June over 1,000 young men left Helsingfors and the neighborhood for Sweden, and several thousands from other districts.

There may be a good deal of mud in our thoughts—evil suggestions, and sudden, dark temptations, and doubts that persistently assail. Much in literature and in unwritten human testimony goes to prove that the thoughts of men, the "imaginings of the heart," are not always pure and governable. But out of just such mire white lilies of character may spring, if the evil thought be resisted, the temptation conquered, the doubt thrown off by aspiring faith.

We call life a school, and with the picture we are too apt to imagine dark and stern surroundings. Life is a school, but it is a happy one. The windows are open, and through them come the songs of birds, and fragrances of wood and field, and glimpses of the blue sky where we love to fancy that our Father dwells.

The support of the most important religious publications in England, as in this country, is becoming a crucial financial question. Rev. Wm. L. Watkinson, D. D., ex-president of the Wesleyan Conference, a man of distinguished ability, is editor of the *London Quarterly Review*, and yet in the *Methodist Times* of July 6 he is obliged to make an urgent appeal for more generous support of the *Review*, closing with these significant and humiliating words: "It is deeply depressing to be required to edit a periodical every number of which loses money; and the book steward justly looks with solicitude on a publication which reduces those profits of the book room which are designed to strengthen several of our most important funds. It will be impossible to continue the *Review* unless we receive an increase of subscribers. If each preacher in the Connexion would secure me a new customer, we should attain a sufficient constituency to make both ends meet. It would be a great pity now to relinquish the only quarterly in which Nonconformity can give adequate expression to its ideas, principles and aspirations. There are many ways by which the *Review* may be introduced into circles in which it has no place at present."

Every true aspiration in the world finds something ever higher than itself, which it climbs as the vine, year after year, climbs the towering oak.

We possess nothing eternally unless we are willing at any time to convert it into a sacrifice, at God's command.

Regrets are not the worst things in life. We would never experience them if we had not repented of that which caused them, and attained thereby a higher moral view-point.

Evangelist Moody exhibits finely his mental poise and characteristic good sense, as well as his profound spirit of Christian tolerance and charity, in saying, as he is reported, in an interview upon Mr. Ingersoll since the latter's death: "I am not going to say a word about him. Do you know, I never mentioned his name in an address while he was alive? and I don't believe in talking about a man after his death. It does no good to talk against such a man. I am sorry for his wife and children, for it was said that he was a kind husband and

father, and I don't want to tear open that wound. I believe that Ingersoll was driven away from Christianity by the abuse of Christians. He was railed at by them, and he saw the dark side of Christianity. He got twisted when he was young. We're not his judges. It is for God alone to judge him. I am told he was an exemplary man in his home life. I am not going to have anything to say about him." Our preachers will do well to emulate both the spirit and practice of Mr. Moody.

ECONOMIC ASPECTS OF THE LIQUOR PROBLEM*

THIS is the second volume issued by the committee of fifty learned men who have undertaken to give us the bottom facts as to the liquor problem in all its phases. The first volume treated of legislative aspects. A third will take up the physiologic effects, and a fourth will discuss substitutes for the saloon in large cities. It is not pretended by the committee that the results reached are absolutely free from error. "The personal equation will, of course, enter more or less into the returns." But the investigation had been pursued in the spirit of scientific research, and great pains seem to have been taken to check partisanship and eliminate the effects of predestination whether on the one side or the other. We are favorably impressed by the candid, truth-seeking spirit of the director, Mr. Farnham, and the wisdom of the plans adopted for arriving at correct returns. The conclusions arrived at are of much importance, and we lay them, in brief form, before our readers.

Of the poverty which comes under the view of the charity organization societies about 25 per cent. can be traced pretty directly to liquor. Of the poverty found in almshouses 37 per cent. is due to liquor. In the case of the destitution of children not less than 45 per cent. was found to be accounted for by the liquor habits of parents, guardians, or others. These percentages are doubtless smaller than some would expect, but the examiners were charged not to attribute the poverty to drink unless the connection was direct and immediate; that is, unless drink led to loss of employment, or prevented the person from getting a situation, or unless he was known to drink to excess. The proportion of poverty that would be eliminated if the moderate drinker spent properly and productively what he wastes in drink would, of course, be very much larger.

The investigation as to the causes of crime covered 13,402 convicts in seventeen prisons of twelve States. Intemperance figured as one of the causes of crime in nearly 50 per cent., but it was a first cause in only 31 per cent., and the sole cause in but 17 per cent. It is the one most prolific source of criminal condition. Unfavorable environment and lack of industrial training are both responsible when taken singly for less than half as many causes as intemperance; but taken together, and when they are in combination, they are found to be the causes of the criminal condition of nearly twice as many of our convicts as intemperance by itself. Unfavorable environment comes second among the causes of crime.

The Negro was made the subject of special investigation, and the survey established three important facts: (1) That comparatively few Negroes are habitual drunkards; (2) that intemperance is accountable for only a small part of the Negro's backward condition; and (3) that only in exceptional cases is inebri-

ty a barrier to his steady employment. Evidence of an alarming increase in drunkenness is wholly wanting, but it is observed that the drink habit has the firmest hold on the younger members of the race. Negroes are convivial by nature and delight in the social side of drinking. Abstinence from principle is rare. Once in a while they get drunk, but rarely go off on prolonged sprees. Steady tippling in the cabins is practically unknown. The effect of a debauch wears off with singular rapidity, and does not seem to weaken them to the extent of incapacitating them for work.

The saddest chapter in the book is that which tells of the outrageous manner in which the Indians have been, and are being, destroyed by the fire-water of the whites. The Indian drinks solely for the effects produced by liquor; he has no social pleasure in it, he simply wants to get drunk. He is utterly powerless in the presence of liquor, helpless before the temptation. And those who should protect him are largely false to their trust and connive with his enemies for his ruin. And so long as the Indian Bureau is a political machine, where benchmen of the party, often drunkards themselves, are provided with a place, very little good is likely to be accomplished. The law has been wholly inadequate and very lamely enforced, its enforcement often the merest farce, and vain appeals have been constantly made both to Congress and the President to do something. The first adequate law dealing with the sale of liquor to the Indians was passed by Congress Jan. 30, 1897, but whether it will be enforced any better than those preceding it, is very doubtful. A change in the system is greatly needed.

The most interesting chapter is that which deals with the social aspects of the saloon in great cities. The reports on this come from workers in social or college settlements such as Hull House, Chicago, the South End House, Boston, the South Park Settlement, San Francisco, and the Kingsley House, Pittsburg. The report on the Chicago saloons, that is, those of the nineteenth ward, given by Mr. Ernest Carroll Moore, is the longest and most startling. The saloons there, he says, do not stand for intemperance. Nowhere is drinking the principal thing. One sees there a well-behaved little group of men who play cards together, read, smoke, and drink a glass of beer. In short, it is the workingman's club room, with intoxication as rare an incident as in the club rooms of the rich. The saloon-keeper is the poor man's friend, trusts him, lends him money, is generous with gifts of fuel, food, and clothes, is a social and political power, makes but little; "profits have been reduced to a minimum, and more saloon-keepers than any other class of tradesmen fail in business." The report from New York is much to the same effect, especially as regards the Hebrew, Italian, and German saloons, it being fellowship and not intemperance that is sought and obtained. The beer hall is a family resort. The Irish saloon stands in greater measure than the others for immoderate drinking, but it is passing, and the German model is more and more copied. In Boston the Irish saloon predominates and excessive drinking is common. With few exceptions the saloons provide no seats, and loitering after the drink is finished is not encouraged. Instances are mentioned where through a desire to maintain good order the sale of liquor is intentionally cut down. "A sedative is not infrequently given, unknown to the customer, to lessen the morbid craving. There is a firm that has the curious business of manufacturing such a sedative, which it sells in large quantities to saloon-keepers throughout the city."

Mr. Farnham is disposed to think that we are making some progress in the direction

of moderation through the substitution of beer for distilled liquors, and through the increasing stand taken against alcoholic drink both by the labor unions and by the employers of labor, through self-interest. The conditions of modern business life more and more necessitate sobriety on the part of the workers, if accidents are to be prevented and positions of trust secured.

The volume makes no attempt to give or to estimate the total economic loss to the country through the liquor traffic. Indeed, it scrupulously refrains from bringing the smallest railing accusation against it, and at some points might almost seem to have been prepared by an apologist for it, bent on minimizing the ordinary view of its evils. Certainly the conclusions in regard to the connection of drink and crime do not agree with those recently received from more than one thousand jailers by the *New Voice*, nor do they agree with the estimates frequently given by judges of long experience. The extremely moderate tone adopted, as of one indifferent or studiously impartial, is, however, in one aspect a feature of strength, and we think the influence of the book on the whole will be wholesome. The two volumes to come will be awaited with great interest.

Indianapolis League Convention

IT appears unmissably true that the great Convention which has just closed was a worthy successor to those held formerly, at intervals of two years, in Cleveland, Chattanooga and Toronto. The great throngs in attendance were made up to a large extent — fully two-thirds — of young men and women, who do not attend other great gatherings of the church, principally because they are at school or at their work, but can take this vacation period for such a trip. The other third is composed of ministers and general church officers, who are benefited by their contact with the young people, and who are coming to recognize more and more every year the splendid opportunity for cultivating a fertile field in Methodism. The Bishops, editors and college presidents who were at Indianapolis could not have used their time better for the furthering of the work to which they are called.

A Methodist *esprit de corps* is being rapidly developed at these great gatherings. A glance at the program will show that the topics in their presentation offered an exposition of Methodism's activities in her many fields. Like pictures on the newly invented biograph, these great societies and agencies passed before the delighted eyes of thousands.

The Convention, we are glad to note, was not a great picnic. Indianapolis, though a beautiful city, did not offer inducements for excursionists only. The thousands who were present went for genuine improvement. A gracious spiritual influence rested upon all the great meetings, and will remain as a sacred memory to the thousands present.

We gladly note the solidification of the League. The day of mere "hurrah" has gone. Loyalty to pastor and the church was a keynote everywhere struck. The standard of integrity is high, and the League authorities are wisely demanding that no part of the white banner with crimson strand shall be spotted, and that all who carry it must be clean. We rejoice in that the League is "growing up" and "growing in grace."

Rev. F. N. Upham's characteristically excellent report, which is promptly presented in this issue, will be read with grateful interest. Mr. Upham modestly refrains from mentioning the fact — brought to our attention by a correspondent in Indianapolis — that his address in the Opera House on Saturday noon was most favorably received.

* ECONOMIC ASPECTS OF THE LIQUOR PROBLEM. By John Koren. An investigation made for the Committee of Fifty under the direction of Henry W. Farnham, secretary of the Economic sub-committee. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

SACRAMENTAL HYMN

REV. H. H. FRENCH.

"And when they had sung an hymn, they went out into the Mount of Olives." — MARK 14: 26.

Sweet the melody that trembled
Through the upper chamber dim,
Where our Lord, with His disciples,
Sang the sacramental hymn.

Stronger, ever stronger growing,
High uprose the holy song;
Floating out through vine-kissed casement,
Swept its harmony along.

Not yet hushed that sacred music,
Join we in th' immortal strain;
All the conquered ages blending,
Raise we here the high refrain.

Stand we in the temple rhythmic,
Vibrant aisles and arches vast,
With the deathless note that holdeth
All the voices of the past.

Where the rivers touch the ocean,
Where the tides beat on the shore,
There the symphony eternal
Sweepeth onward evermore.

So, dear Lord, Thy glory shining
On the faces lifted here,
Lead us forth, serene, triumphant,
Past and future always near.

Malden, Mass.

THE ATONEMENT

I

PROF. BORDEN P. BOWNE, LL. D.

I HAVE prepared several papers on this subject, of which this is the first. The work is due to the conviction that the gracious truth in the doctrine has often been hidden from us by theological theories which, while well-meant, are really confusing or misleading. Further, while many of these theories are antiquated in most theological circles, their echoes remain in popular religious thought and trouble many minds which have not learned to distinguish between the Christian fact and the theological theory. Thus the doctrine of divine grace itself becomes a stumbling-block and offence unto many. To help such minds, not to instruct theologians, is the aim of these papers.

The Christian Church has always held that a great work of divine grace has been wrought for the salvation of men. God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. Ye know the grace of the Lord Jesus, who, though He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich. He loved us and gave Himself for us. Such passages set forth the work of love; and because of this work the forgiveness of sins is promised unto all those who turn to God in repentance and faith. Apart from metaphor and theory, the sum of the matter is a work of supreme and infinite love on the part of God for the blessing of men.

But assuming the reality of such a work, the question arises, How shall it

be expressed and made accessible to our minds? A little reflection convinces us that there must always be something transcendental in the divine life and activity to which our earth born thought, and especially our "matter molded" forms of speech, can only approximate. Thought itself has its parallel with reality when dealing with these high themes; and even when we are sure we have the right conception we see it vanishing into mystery at the farther side, and we are left puzzling over our own meanings. Thought itself is imperfect and relative, and language is only an imperfect instrument for its expression and is seldom adequate to the thought. We use language which we know to be literally false in the hope that it will be taken not for what it says but for what it means. Thus we ascribe form and place to God, and speak of Jesus as sitting at the right hand of God. Or we attribute psychological experiences to God which are necessarily limited to the finite spirit. We must, then, beware of taking our words as exact and literal statements of the truth, and we must even beware of taking our thoughts themselves as exhaustive and final conceptions of the truth. Thought has its element of relativity, and language needs more than the dictionary for its interpretation. Without a vital and spiritual process there is no possibility of understanding language, and there is hardly any absurdity which may not be evolved from language when the living soul is lacking.

So much for thought and language in general. It is further plain that for setting forth the great truth of the divine grace it was necessary to use the actual speech and conceptions of the time. Any revelation which might be made to men must be cast in the existing molds of thought and speech. Accordingly we find the great salvation set forth in the language of ancient life and custom. In particular the religious rites and traditions of the age had produced a great system of thought and speech, and in terms of this system the doctrine of grace was naturally cast. The language of the altar and temple, the customs of ransom and redemption, the legal usages of the time, all lent themselves to its expression. Accordingly, Christ is a sacrifice and propitiation for our sins. He is the Lamb of God which taketh away the sins of the world. He is our passover. He gives His life a ransom for many, and thus becomes the Redeemer of the world. This language was necessary. The religious thought and development of the time would have been inaccessible to any other. Exact theological and speculative statement would have been unintelligible, or confusing and misleading, just as exact scientific statement would have been in the field of nature.

How, then, is this language to be understood? We may first consider the general impression it makes, apart from any question as to its literal truth. It reveals the love of God in the gift of His Son, and the love of Christ in His work for us, and the gracious condition in which as the result of that work we find

ourselves. The forgiveness of sins is proclaimed. The divine love is declared and the divine help is proffered to all. This is the clear revelation which emerges from these forms of speech, and this is a divine gospel which is worthy of all acceptance.

So long as the language is thus viewed as an instrument, as a mode of putting the truth and making a true impression concerning the grace of God, it is permissible and useful so far and so long as it makes that impression. As just suggested, it was originally necessary, and it is by no means antiquated now. We may then recognize its value as a form of expression, and at the same time hold its purely instrumental character. We may hold that in another stage of moral and religious development these modes of speech would not be the best possible because the forms and customs on which they rest have passed away. For instance, we may well believe that the Biblical forms of speech, while expressive and necessary for the time when they originated, would not be employed if the Christian teaching were to be set forth for the first time today; just as swords and arrows would not be used to represent the divine weapons, or harps would not be the chief musical instrument of the saints. We cannot doubt that the doctrine would be cast in modern molds rather than in those of the Jewish Church and the Roman law. There is no good reason for thinking that those ancient forms have an eternal fitness beyond all others for expressing the grace of God. We, then, who inherit them have to consider not so much what was said as what was meant, and to guard ourselves against a worship of the letter which shall cause us to miss the spirit.

The significance and expressiveness of these ancient forms of thought and speech are allowed when they are taken in a free and vital way and are not reduced to literal statements of fact. But why may we not take them literally, and view them as exact statements of an objective process? For excellent reasons, which we now proceed to discuss.

But, first of all, and for the sake of clearness, we must make a distinction in order to avoid confusion. We distinguish between the fact and the philosophy of the atonement, or between the atonement as a fact and the theories of the atonement. By the atonement as fact we understand the gracious work of the Lord Jesus for the blessing of men. All else is theory and mode of putting. And it is plain that one might well hold fast to the fact with all conviction and devotion, and at the same time find no acceptable theory. This is the case with many thoughtful Christians at present. In the religious life the fact is the effective thing and the abiding thing; the theory belongs to theology, and is by no means a constant quantity. The grace of the Lord Jesus and the love of God which Jesus revealed are what moves men's hearts and compels devotion. The cross of the Lord Jesus was that in which alone Paul would glory, not the governmental or any other theory of the atonement. This acceptance of the fact is the sum of the matter with the great

body of Christians, and it is all that is practically needed. It carries with it faith in the love of God and the forgiveness of sins and all other benefits of the Saviour's work. And it is conceivable that a Christian agnosticism should content itself with accepting the fact without any theory whatever. A Christian teacher who should simply proclaim the love of God and the self-sacrifice of the Lord Jesus on our behalf would proclaim the truth of the atonement far more effectively than another who should dwell on its philosophy. The former is intelligible even to the wayfaring man; the latter is not everybody's affair; indeed, in some of its forms, it would not seem to be anybody's affair.

Let it then be clearly understood that the present discussion does not concern the fact of the atonement in the sense defined, but only the theory of it. The fact we affirm and insist upon; the theory, which is a matter mainly of theological speculation, remains uncertain until now. With this understanding we return to the question whether the Scripture expressions concerning the work of Christ are to be literally taken.

The answer to this question is, No. They are expressions of the truth in terms of the thought and speech of the time, and as such are significant and expressive; but when taken in any other sense they become incredible or immoral. This is seen by the progress of the theological discussion concerning the atonement. The language of satisfaction, substitution, payment of debt, etc., has been universally abandoned in theory, or else so modified that it means something else. Antinomianism was seen to be the immediate and unavoidable conclusion when such language was literally taken. The debt was paid and the sinner was of course free. The payment was demanded in the name of justice; and payment once made, justice could never demand or even permit that it be paid twice. The same conclusion resulted from the suppositions of substitution and satisfaction. Supposing these to be psychologically or morally conceivable, which is far from evident, it resulted at once that the sinner was unconditionally free. The suggestion of conditions whereby some sought to elude this conclusion did credit to their moral sense but not to their logic. Such substitution in the nature of the case was in the indicative mood and either was or was not the fact. If it was the fact, nothing either great or small remained for the sinner to do. But if something did remain, then it was not a literal substitution or an absolute satisfaction, but something else, a substitution which did not substitute, a satisfaction which did not satisfy. The Antinomians, the holders of the unconditional perseverance of the saints, and the Calvinistic Universalists of the death and glory type were the only logical defenders of this view; and even they did not duly consider the embarrassing fact that, in spite of the substitution, the saints are left to endure for themselves the visible consequences of sin; and this was well calculated to awaken the suspicion that perhaps the invisible consequences might come around to them also. But the progress

of theological thought and the loud protest of the moral reason has compelled the abandonment of this theory in any literal sense. It is seen in its metaphorical character.

Our Methodist writers have generally succeeded in making this point clear; and as a consequence the view of the atonement most in favor with us is some form of the governmental theory, and that in spite of the fact that the language of the Scriptures so largely lends itself to the abandoned views. This fact is interesting as showing the settled conviction that the language of Scripture must be interpreted in accordance with our moral reason, no matter what it seems to say. It also shows that, Methodistically at least, the problem is not one which can be solved by dictionaries alone; for the governmental theory is about the last thing the dictionary method would evolve from the text of Scripture. In fact, no theory departs more widely from the literal language of the Bible; and its lawyer-like devices appeal neither to the heart nor to the conscience. Still it was a moral advance upon an immoral or impossible literalism. This general fact is especially commended to the consideration of all those Methodists who, not having mastered the distinction between the fact and the theory of the Saviour's redeeming work, are prone to mistake a departure from the letter for a rejection of the spirit. No Methodist who understands his own position can ever be a literalist in this matter. There is all the more need of emphasizing this point from the fact that popular religious speech is saturated with substitutional literalism, and thus the idea is easily formed that this is the very gist and essence of the Gospel. This error is inevitable to all who interpret religious speech as the language of a dogma or a statute.

There is then no literal substitution of one person for another, no literal satisfaction of the claims of justice, no literal payment of a debt, no literal ransom or redemption, but a work of grace on our behalf which may be more or less well described in these terms. One who has been saved from sin and restored to righteousness and the divine favor may well think of himself as redeemed and ransomed, or as freed from debts he could never pay. And he might also well and truly think of his Saviour as having offered Himself up as a sacrifice for him, as having died for him and redeemed him by His blood. But this is the language of emotion and devotion and gratitude and discipleship. It is the language of the Christian heart and life, not the language of theological theory. To turn it into the mechanical letter of theory is to lose the spirit which alone giveth life. We have now to inquire into its theoretical and theological meaning.

Boston University.

A life of worry, want and wear,
A life of discord, doubt and care,
I may not, will not, live on earth —
It ill becomes the second birth
Of God's own child.

— Rev. John Parker.

BISHOP JOHN P. NEWMAN

Memorabilia

REV. DANIEL STEELE, D. D.

A MAN who may be appropriately styled the Apollos of modern Methodism has ceased to inspire us with the eloquence of his tongue and to charm us with magnetism of courtly presence. But there was much more in Bishop Newman than a persuasive voice, a vivid imagination, and a charming style. He had a deep religious experience. His conversion at sixteen years of age through the message of God to him from the lips of a stranger as he was passing along the street, "God wants your heart," and two weeks later the same words written on a piece of paper thrust into his hand by the same stranger, has been related by Dr. Buckley in the *Christian Advocate*; and his more recent experience of what Bishop Mallalieu, in Methodist parlance, calls "full salvation," has been noticed by him in his excellent portraiture in ZION'S HERALD. But the circumstances and human agency of this recent experience none of the eulogists of Bishop Newman have noticed. The writer first heard him in 1876 publicly describe his entire sanctification, or, in his own words, "the completion of the work of regeneration," and again, a few years after his election to the episcopacy, listened to a repetition of this experience to a company of preachers in a convention for the promotion of Christian perfection. While on his journey as inspector of consulates by appointment of President Grant, he suffered from an accident in a city in China. The wife of a Presbyterian missionary visited him in his sickness, and, to his surprise, asked the follower of John Wesley whether he enjoyed the grace of perfected holiness. Receiving a negative reply, she tenderly and earnestly exhorted him to seek purity of heart as a definite blessing. Perhaps it was the unexpectedness of a Wesleyan message from a Calvinian source that made it as a nail driven in a sure place by the Master of assemblies. At any rate, the Metropolitan preacher, the world renowned pulpit orator, the chaplain of the United States Senate, the inspector of consulates and favorite pastor and intimate friend of the President, showed his true greatness by giving earnest heed to the message from the pews, as did Apollos of Alexandria when shown the way of God more perfectly by a humble mechanic and his wife to whom he preached. The impression continued and deepened as the weeks and months passed, till he came to London, where his conviction of his spiritual need came to a crisis. He shut himself in his room, resolved to study the New Testament and find the extent of salvation possible under the dispensation of the Holy Spirit and to make it his own through faith in Jesus Christ. The more he studied the inspired promises the more deeply did he feel his need of that power divine which makes the soul whiter than snow. In the decisive battle of Gettysburg the key to the situation and the pivot of the bloody struggle was the possession of Little

Round Top; so in the great spiritual battle which was being fought the hostile powers in the heart of this solitary man were focused about this one point, "Will I subordinate the ministry of the Lord Jesus to the Lord Jesus, or to John P. Newman?" This question was the Little Round Top of this Gettysburg. For years he had toiled to perfect himself as an orator, expending large sums of money for the best teachers of elocution. "Must all this toil and expense be thrown away? Can I reap no personal satisfaction and gratification in the future exercise of my oratorical abilities?" These are some of the questions which came up in that mighty conflict with the powers of darkness. Nevertheless he made a complete and irreversible self-surrender — oratory, reputation, and all. He determined no longer to use the ministry to which Christ for His own glory had called him as a ladder on which he could stand and display his own attainments. He found what many had found before him, that nobody ever loses anything valuable by consecrating it wholly to the adorable Saviour. He testified to a hundredfold more delight in the exercise of his oratorical powers for the approval of the Head of the church than for the applause of the church. He ever afterwards distinctly accentuated the doctrinal basis of this experience, and when the Ecumenical Conference of Methodism was held in London, out of all the twenty-six branches of that evangelical cult he was selected to formulate and advocate this distinctive and vital doctrine. This great honor would never have come to him if he had selfishly coddled his own reputation and refused to identify himself with the advocacy of an unpopular tenet and with the profession of a grace which many esteem a disgrace. Under the anointing of the Holy Spirit he had heart to appreciate the "great depositum which God has committed to the people called Methodists," the only effectual dike against the incoming floods of worldliness.

Not specially germane to this theme is the word of advice to candidates for the Christian ministry which is suggested by a mistake made by this good man in his youth. He began an institutional preparation for his life-work by entering Cazenovia Seminary, and then suddenly abandoned his purpose to secure a collegiate education. I do not know why. It may have been poverty. But I suspect that it was some short-sighted presiding elder in need of a supply. Such elders are not so numerous now as they were fifty years ago, thank the Lord! John P. Newman soon discovered his mistake. In the good providence of God he was soon stationed not far from Fort Plain Seminary, where James E. Latimer, a young man of exactly his age, was engaged in teaching. Once or twice a week the circuit preacher mounted his horse and rode to the seminary to take a private lesson of this distinguished scholar and successful teacher — a college classmate of the writer. Latimer left his mark upon him, and, I doubt not, gave him an upward impulse which he felt through all his life. Young man, do not follow

John P. Newman in quitting your collegiate course. You will not find a James E. Latimer to turn your mistake into a success. Such men are almost as rare as white blackbirds.

Milton, Mass.

UPWARD STEPS TO THE HIGHER LIFE

REV. T. L. CUYLER, D. D.

"TELL me something that will help me towards a higher Christian life." To this sincere inquirer (and there are many others who have the same desire) I would say — turn to the closing verse of the first chapter of John. In that verse Christ tells Nathanael that he would "see the heavens opened, and the angels of God ascending and descending upon the Son of man." The allusion here is very clear to Jacob's vision at Bethel. Jesus describes Himself as a sort of connecting ladder between heaven and earth. By His divine nature He reaches to the throne of the Godhead; by His human nature He reaches down to our weakness and guilt. His atonement for sin opens a way upward by which we can find pardon, peace and power — by which we can climb from a lower into a higher and holier life. By Jesus Christ, and by Him alone, we can attain fellowship with God; and Jesus may become to us "wisdom, righteousness, sanctification and redemption."

You may say this is too theological in language, and rather savors of mysticism. You want it translated into the language of every-day life, and to know just how you can become a better, stronger, happier and more useful man or woman. It is a good symptom that you desire spiritual improvement; for self-satisfaction is always a curse. The mere desire, however, will not produce the change any more than my desire to get the view from the top of the East River Bridge tower will carry me up there. I must make the ascent, and by one step at a time.

Sin of some kind — or of many kinds — is the real trouble with you. Sin holds down and hinders advancement. Repentance is not a thing to be done at the outset of the Christian life, and then to be done with forever after. It is not a mere feeling bad; it is a *doing better*. Faith also is not the single act of accepting Christ at the time of conversion; it is continual clinging to Him, and the continual resting your whole weight on Him as you trust yourself to every step of stone in that Bridge tower. Your religious life began when you gained your first victory over sin; you gained it by Christ's help. Your grasp on the Saviour for help, for forgiveness, for strength to serve Him, was an act of faith. When Bartimaeus cast away his garment and arose and came to Jesus, he gave a good illustration of what you did when you first became a Christian; and what Jesus did for him is an illustration of what He did for you at the time of your conversion.

What you experienced at the outset of a Christian life must be repeated to a certain degree continually. You began with a decisive step — a step Christ-

ward. Now don't begin to dream about a prodigious jump or a sudden hoist into a higher life. I have heard some people pray for a sudden advance into holiness which seemed to me very much as if my little grandson were to expect to read a whole chapter of the Bible fluently before he had learned to spell out syllables. No mere vague desire to be stronger and holier ever adds one cubit to your spiritual stature. A Christian character is built as my dear old church yonder was built — by laying one stone upon another. A mountain is ascended by setting one footstep after another up its steep face; if there be an occasional slip backward, then a new lesson of weakness is learned, just as you have been learning your own weakness, and the need of a fresh grasp on Christ. Penitence and faith lay at the starting point with you; penitence and faith must accompany every upward step. You have not yet outgrown "God be merciful to me a sinner."

My friend, if you really long for a genuine growth in grace, in vigor, and in effective usefulness, then be done with vague aspiration, and lay hold of what the Negro preacher called his "up-settin' sins." Put the knife to that bad habit before it becomes an ulcer. Take hold of that neglected duty and perform it. One step on the ladder was taken by my neighbor A — when he gave up his inordinate appetite for novels (some of them very poisonous), and determined to feed on solid food and to go back to his Bible. Deacon B — pitched out of doors his Sunday morning newspaper; he found it was killing his Sabbath spirit. Brother C — has stopped putting his club in the place of his prayer-meeting. Brother D —, who said that after a hard week's work he needed a Sunday afternoon nap on his sofa, has become a different man since he enlisted for his Master in our mission chapel. Mrs. E — was sorely tempted to buy that sealskin sacque, but she said, "No, no; not that luxury while that missionary is freezing for want of an overcoat out in Dakota."

And so I could go on through the whole alphabet of taking steps upward in obedience to the voice of conscience and to honor Christ. Don't be all the time feeling your pulse in order to grow better. Don't rely on attending meetings for the "promotion of holiness." The higher life is reached by steady climbing — making Christ your spiritual ladder — and by one step at a time.

"Heaven is not reached by a single bound;
Christ is the ladder by which we rise
From the lowly earth to the vaulted skies;
And we mount to the summit round by round."

Cleave closely to the stairway; a single step to the one side or the other brings a fall. Nearly all the catastrophes in Alpine climbing result from wandering from the guides, or from venturing on forbidden ground. Jesus never promises His aid except in the path of obedience. Every redeemed soul is bound to strive for the highest, holiest and most fruitful life that grace can impart. The angels of prayer will ascend, and the angels of blessing will descend upon that Divine Ladder which links earth to heaven.

OPEN THE DOOR

Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world today;
If our door is wide, it may come this way —

Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and
gems,
He may change our tears to diadems —

Open the door!

Open the door of the soul, let in
Strong, pure thoughts which shall banish
sin;
They will grow and bloom with a grace
divine,
And their fruit shall be sweeter than that of
the vine —

Open the door!

Open the door of the heart, let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware —

Open the door!

— British Weekly.

THE HUMANNESS OF CHRIST'S TEMPTATION

REV. FRANKLIN NOBLE, D. D.
Editor of *The Treasury*.

THAT our Lord can "be touched with the feeling of our infirmities," we commonly admit in a general way as a part of His grand and tender character; but when the Scripture goes on to give a reason for His sympathy in His experience, saying that He "was in all points tempted like as we are," we dissent in our hearts, feeling that it cannot be so. What is essential in my trials is in a multitude of little interests, hopes, fears, difficulties, which He did not experience, and from His nature could not. I believe in the humanity of the Lord, the four-fold Gospel record of it is too plain to doubt; but it was a lofty, grand, ideal humanity so far above my level that there is little real community.

But two of the Gospels particularly describe the temptation of Christ on the mountain, where His trial was, as we may say, lifted up for all to see; a temptation in epitome, and representative of all His temptations. And we notice that both Gospels describe it as threefold, including the three parts: hunger, vanity and ambition. Hunger we might have thought a low, commonplace temptation for the Son of God, but it seems representative of the common temptations of bodily weakness and desire. Vanity seems a cheap and tawdry temptation for that rich and princely soul — to make a vain display of His miraculous endowments, but a temptation very common even to the greatest of men. Ambition — that may be a noble passion if unselfish. Our Lord certainly had the noble ambition of doing good, of being a power for blessing; but here He was tempted to lose sight of the end in the means, to covet the power even though it might be mixed with concession to sin.

Turning back from this New Testament record of the Lord's temptation to the earliest record of temptation — that of our mother Eve in the Garden — we read that "when she saw the tree that it was good for food, and pleasant to the eyes, and a tree to be desired to make one wise," she took of the fruit and ate. And we see at once a likeness in the temptations: "Good for food, pleasant to the eyes, a tree to be desired to make one wise." "Ye shall be as gods," said the tempter. Hunger, vanity, ambition — certainly they are alike. And then we read in the end of the Bible the philosophical sum-

mary by John, where he writes that all that draws men away from God is "the lust of the flesh, and the lust of the eyes, and the pride of life;" and we say, They are all the same. They must be the same, because these are the three great classes into one or other of which can be put every temptation that comes to man. And whether it be in Eden, or on Mount Quarantine, or in the philosophic statement of "John the theologian," these are the essential forms of human temptation. He was tempted on all sides of His nature; in the three great classes of human temptation — by the lust of the flesh, and the lust of the eyes, and the pride of life — just as we are; and that He conquered the temptation shows that man can conquer — that we can conquer.

New York City.

A VEXATIOUS PROBLEM

THESE are days when some serious thinking is done on religious subjects. Never was there a time when there was deeper probing around the foundations of Christian belief than there is now, for there never was such scholarship as there is now; and this for the reason that there never were such facilities for accurate, comprehensive, and exhaustive investigation as there are now. Some people are alarmed and deify Biblical criticism, as if all scientific study were, by a foregone conclusion, pursued in the interest of unbelief. Never was there a greater or more harmful blunder.

But the problem which presents itself to every intelligent Christian in touch with the thought-movements about him is how and where to draw the line between freedom and lawlessness in religious thinking. Is that free scholarship which finds my beliefs, my notions, my opinions, as the outcome of its labors? And is that reckless, unorthodox, and destructive scholarship which upsets all my cherished views? If the only need we have for Christian scholarship is to find the answer already laid down, as in some arithmetics, in the back of the book, then the question is closed; there is no rational need for the Christian scholar or for the Christian school.

On the other side, are we to be forever experimenting? Are we to be forever tuning the fiddle, but never playing the music? Forever learning, but never able to come to a knowledge of the truth? That depends upon the particular truth we are seeking. The question, Does God save now the soul that repents? is not the same as, Who wrote the book of Samuel? Living, personal testimony will answer the first, but what will infallibly determine the second? Now, then, in our efforts to find an answer, shall every man have the unchallenged right to express his views, or shall those only speak who voice our beliefs? What is freedom, what is license?

It seems to us that a Christian scholar who is in loving harmony with the essential facts of Divine revelation as universally believed by the church from the beginning should be free to discover any truth and to announce the same without having his motives impugned, so long as he does not attempt to force his opinion upon the church. If he puts forth mere guesses or suppositions as indisputable fact, he should be discredited, and his hypotheses and theories should not be allowed to pass unchallenged.

Methodism has no gag for the conscientious scholar. He may be wrong. If so, let scholars refute him. Luther challenged the Diet of Worms to refute him. Wesley challenged the divines of the Established Church to refute him. Methodism has nothing to fear from sober scholarship; what that is may be, and is, the question — and we may in the minds of some be open-

ing the door to all kinds of vagaries — but Methodism experiences the saving power of God's truth in the heart; and her faith rests on the fact rather than on the record of the fact. — *Methodist Advocate-Journal*.

THE MISSIONARY ALLIANCE SCANDAL

A STATEMENT appears in the last *Independent* from Rev. A. B. Simpson, president of the Christian and Missionary Alliance, in which he attempts to disprove the charges made by that paper of mismanagement of funds committed to him in trust for various missionary purposes. He claims that the Alliance has a missionary board with a treasurer and financial agent, and that all the accounts are open to the inspection of the public. He states that the treasurer is a gentleman of wealth and highest integrity, and keeps the funds in a separate bank account and makes all payments by checks. He has an assistant, who is Mr. Simpson's wife. She receives all the moneys collected at Old Orchard and the other great conventions, and, it is claimed, turns them over to the treasurer. The *Independent* rejoins to this defense simply by affirming that the statements of Mr. Simpson and members of his board of managers do not cover the points referred to in its first article. "Our criticism," says the *Independent*, "has not been of the accounts as kept by the treasurer, but of the general financial management; and some of the points are by no means cleared up by the president of the Alliance." Some of the sums received, according to numerous statements, are handed over to the financial secretary — Mrs. Simpson — and deposited on their immediate receipt by her in the bank on her personal account and subsequently gathered up and handed in lump sums to the treasurer. The fact that some sums are for personal use inevitably complicates the matter.

In regard to the sufferings of the missionaries in China, it appears that \$11,150 were sent to the Swedish China mission, where there were fifty-one missionaries on the field. That amount, divided among them, would give about \$250 to each, and that sum must cover the entire expense of living — all rentals, all traveling expenses and all employment of natives. The *Independent* says it has on hand a statement from a missionary of the Alliance, to the effect that the allowances, meager as they have been, have usually a percentage taken off without reference to the missionaries themselves. No wonder that with this small allowance there has been great suffering among them. Mr. Simpson affirms that the missionaries go out without any pledge of support on the part of the Alliance, and that, if the funds fail, the responsibility does not rest with the society. "It is impossible," says the *Independent*, "to give the instances of suffering among the missionaries that have come under our knowledge." It may be imagined what would be the consequences of the "Alliance's sending out ignorant, untrained missionaries to China, India or Africa with little or no regard to the financial needs of their work and their support. The fact of the matter is that missionary circles are full of the stories of their sufferings. How can it be otherwise, when, with scarcely two hundred dollars a year, they are told to 'trust to the Lord'?" Simpson and his deluded followers illustrate not faith, but cruelty and folly."

While Mr. Simpson has attempted at great length to prove that his operations as president of the Alliance have been justifiable, he has plainly failed to make out a good case. His methods have long been looked upon with suspicion, and the contributing public will hereafter surely prefer to rely upon the missionary boards of the different denominations as the best and most reliable channels for the distribution of funds in heathen lands. — *Boston Transcript*.

THE FAMILY

THE FARMER'S WIFE

REV. EDWARD A. RAND.

You praise the farmer and his work,
You crown his useful life;
Now wreath a garland green for her,
The farmer's trusty wife.

She is a blithe and tuneful song,
That cheers him on his way;
She is a staff on which he leans,
'Mid pilgrim-cares each day.

What though the night be long and dark?
She is his lamp, star, sun;
Her smile like benediction rests
Upon his work when done.

She courage gives, she lends him strength,
She is his own right hand;
She is the peer of proudest dame
Whate'er the high-born land.

Man is the oak; the vine that clings
Some one of woman spoke.
But oft it is the other way,
The vine holds up the oak.

Twin oaks, a fairer thing to say,
And growing side by side.
Equality with union, too —
What tempests can divide?

Across my thread like Fate of old
Time draws its jealous knife.
One word — "God bless the farmer," cry,
And don't forget his wife!

Watertown, Mass.

Thoughts for the Thoughtful

Dead is the air, and still! the leaves of the locust and walnut lazily hang from the boughs, inlaying their intricate outlines
Rather on space than the sky — on a tideless expansion of slumber.

— Bayard Taylor.

* * *
With God go over the sea — without Him, not over the threshold. — Russian Proverb.

* * *
The way through the Red Sea was safe enough for Israel, but not for Pharaoh; he had no business to go that way, it was a private road that God had opened up for His own family. — Thomas Rhys Davies.

* * *
Each must, for the most part, live his own life; and, until motives are visible and can be unerringly interpreted, they should not be criticised adversely. Life should be held to a finer strain than one of fret and jar. — Lillian Whiting.

* * *
To live for today is in the noblest sense to live for eternity. To be my very best this very hour, to do the very best for those about me, and to spend this moment in a spirit of absolute consecration to God's glory, this is the duty that confronts me. — D. J. Burrell, D. D.

* * *
Before men we stand as opaque beehives. They can see the thoughts go in and out of us; but what work they do inside of a man, they cannot tell. Before God we are as glass beehives, and all that our thoughts are doing within us He perfectly sees and understands. — Henry Ward Beecher.

* * *
Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong; but it perishes. You say it is pleasure — well, enjoy it. But joyous recollection is no

longer joy. That which ends in self is mortal; that alone which goes out of self into God lasts forever. — Frederick W. Robertson.

* * *
Everything in the world must be in its true place and time, or it is not beautiful. . . . You lay your own stumbling block in your own way. God made the block indeed, but He made it for a part of the strength and beauty of the walls. It was you who dragged it down to the floor and insisted upon laying it where you could stumble over it. — Phillips Brooks.

* * *
When the tide has been coming in, I have often seen how it chased and fretted, running into some narrow-mouthed bay, filling it, swirling round and lapping on the shores, till by and by, still flowing and flowing and flowing, it filled the bay full. The tide had spent itself; there ran a smoothing ripple all over the surface, and the whole bay at last was at rest. And so the soul, while yet it is being filled, is disturbed by ripples and eddies; but by and by, when it shall have been filled full of the power and presence of God, it will be satisfied and will be perfectly at peace, and will be full of joy. — Anon.

* * *
The genius of opportunity lies in its strategic element. In every opportunity two or more forces meet in such a way that the one force so lends itself to the other as momentarily to yield plasticity. Nature is full of these strategic times. Iron passes into the furnace cold and unyielding; coming out it quickly cools and refuses the mold; but midway is a moment when fire so lends itself to iron, and iron so yields its force to flame, as that the metal flows like water. This brief plastic moment is the inventor's opportunity, when the metal will take on any shape for use or beauty. Similarly the fields offer a strategic time to the husbandman. In February the soil refuses the plow, the sun refuses heat, the sky refuses rain, the seed refuses growth. In May comes an opportune time when all forces conspire toward harvests; then the sun lends warmth, the clouds lend rain, the air lends ardor, the soil lends juices. Then must the sower go forth and sow, for nature whispers that if he neglects June he will starve in January.

* * *
Unspeakably precious are these strategic hours of opportunity. God sends them; divineness is in them; they cleanse and fertilize the soul; they are like the overflowing Nile. Men should watch for them and lay out the life-course by them, as captains ignore the clouds and headlands and steer by the stars for a long voyage and a distant harbor. — Newell Dwight Hillis, D. D.

* * *
The parable of the fig tree teaches that we should not shut our eyes to the foreshadowings of future things. We are taught not to be anxious about tomorrow. But there is also a duty of looking ahead as well as not looking ahead. The good sailor watches the skies, and he would be criminally foolish were he to pay no heed to the foretokens of storm. The prudent farmer watches the forerunners of winter, and gathers in his fruits, houses his cattle, puts wood and coal in his bins, when he can do so easily, and is ready before the snows and bitter cold come. So in all our life we should watch the "signs of the times," and shape our course accordingly.

Young people, as they feel the impulses of life in their souls, and hear the calls of God sounding in their ears, should be reminded of the duties and responsibilities of life, toward which they are moving, and should diligently prepare themselves for filling well their place. Each period of life brings its own special work; and there are always forecasts which, if heeded, will enable us to

prepare ourselves for what God is preparing for us. If we are faithful, one day will prepare us for the next, and we shall never be found by any event, however sudden, unprepared to meet it. — J. R. Miller, D. D.

* * *
Walk with us, Jesus, when the day is spent. The robin's voice is full of tenderness, And all the air is silent with excess Of sweet devotion, peace and calm content. Open our eyes, that we may see aright The scripture of the world, the burning page That shines upon our path from every age — A warning fire, and now a tender light, Revealing glimpses of the immortal throng. Ask us, O Jesus, if we understand The wondrous voices of the sea and land, As Thou didst them who read the prophet's song, And knew not Him, their blessed risen Lord! Read Thou with us Thy Father's hidden word: — Martha Perry Lowe.

* * *
Come close to Him. He may take you today up into the mountain-top, for where He took Peter with his blundering, and James and John, those sons of thunder, who again and again so utterly misunderstood their Master and His mission — there is no reason why He should not take you. You can hardly be farther back than they were. So don't shut yourself out of it and say, "Ah! these wonderful visions and revelations of the Lord are for choice spirits, for an election within the election!" They may be for you. The Lord will come to those that are humble and of a contrite heart and who tremble at His word. — Rev. John McNeill.

A BACK YARD NEAR BOSTON

JAMES BUCKHAM.

MY back yard lies exactly five and one-half miles from the gilded dome of the State House in Boston. It slopes down into a tangled swamp where blackberry thickets grow rank and thorny, where hardtack flourishes and goldenrod waves breast high. The trees in the swamp are principally soft maples, with a few sugar maples and small elms and birches interspersed. There are also in the swamp impenetrable patches of buttonwood brush, and great jungles of lusty brakes, casting tropic gloom over the black soil, ferns of several sorts, poison ivy, woodbine, and sumach. Indeed, this last retreat and stronghold of natural wildness, so near the borders of a great city, is a perpetual surprise and delight to us suburban dwellers along its edge. That it should have remained unreclaimed for so long is a mystery. Three or four acres there are of utterly wild land, where nature lies hiding like a cornered wild beast, bristling, and desperately defiant. Along one edge of the swamp gleams the white bed of a macadamized boulevard, and as I look across the tree tops from my upstairs study window, I see the roofs and chimneys of smart suburban cottages on the other side of our wilderness.

But what a delicious interpolation of nature it is to all of us, both summer and winter! How delightful, that one can be whirled in ten minutes from the largest terminal station in the world to the edge of a swamp that smells just like the damp skirts of Chocorua, and will thrust as many stay-a-bit burrs into your clothes as any wild tangle around Moosehead! How refreshing, how restful, to sit at one's window on a winter Sunday and see a snowstorm driving

through the trees and piling itself to the tops of the bushes, even as it does miles away in the unspoiled country; or, of a warm spring evening, before the mosquitoes have matured, to carry your Shaker rocking chair out on the back porch and put your feet (if you are of the privileged sex) on the railing, and lie back and look into the woods, the fresh leaved woods, with now no houses visible beyond, and listen to the vesper sparrow's song, and inhale the grateful night odors of soil and foliage. As you sit there, perhaps the moon comes up over the trees, sifting a silvery mist upon the pale green leaves; the frogs begin their pulsing, rhythmic lullaby, and the sparrow's song becomes a lyric interpretation of the twilight. Then comes your wife and sits down beside you, and in the silence the thoughts of both drift back to a sweet glamour and glory of long ago, never to be forgotten. Hand steals into hand, and heart into heart, while the vesper sparrow slips to the bough of her nest and the moon makes diamonds of the dew on the grass.

A bit of real woodland, not a pitiful plucked grove in a park, is the swamp that encroaches upon my back yard and broadens my domain far out among the trees. I count it all mine, so long as there is no visible mark of other ownership; and for such purposes as we use it, it is freely mine and my neighbors'. The swamp is our big back yard. Here we go botanizing and blackberrying and frogging — and even sugaring (as I shall show you presently). Here our children play by the hour; here we dig up the rich mold for our potted plants, and uproot spreading ferns for our ferneries. The goldenrod and asters and primroses and hardhack spires and wild honeysuckles are free to us all, in their season; and as for berries — the hucksters fare hard that come our way with their little pint-for-a-quart splint baskets, in August and September.

But sugar-making in this section! — I must not forget that. My good neighbor next door is a woman who is as thoroughly impregnated with the love of the country and the habit of country ways as a watermelon with the juices of the soil. I verily believe that, if she were set down to dwell in a Tremont Row attic, she would manage to bring in an apronful of fresh eggs every morning and pick her daily quart of berries in season. I see her sunbonnet bobbing around in the swamp at all times, save in the dead of winter; and the treasures she is constantly discovering and gathering there are a revelation to the whole neighborhood.

Well, what did this good *rus in urbe* neighbor of mine do, when the sap began to bestir itself, this spring, but go forth into the swamp with augur and spiles and pans, select the sugar maples, tap them, and gather a goodly bucket of sweet sap, which she boiled down upon her kitchen stove and converted into as fine a cake of maple sugar as I ever tasted, being a Vermonter born and bred. Each family along the swamp had a little cube of this home made sweet, and there was enough left for my neighbor's home use until the adulterated

article came freely on the Boston market. So much for sugaring around the Hub.

On another occasion, my neighbor went into the swamp and in less than fifteen minutes came back with a wild gooseberry bush, which she set out in her garden as quietly as if it were no great feat after all. A day or two after, she returned with a litter of kittens, discovered in a hollow among the roots of a tree.

I was first apprised of the richness of the swamp as blackberrying ground by seeing my neighbor and her daughter, one hot August afternoon, toiling through the underbrush of our common back yard with two five-quart pails running over with such luscious, glossy fruit as you will not find in market at fifteen cents a quart. What a joy it must have been to this good country soul to drop down by chance on the edge of just such a bit of swamp as she would have wished to bring with her from New Hampshire! A sort of dream experience it must have seemed, at first, too good to be true. So she has her country life, and her son-in-law has his city life, and each gets a little taste of the other's best, and there is one contented suburban family, at least, out here where nature is making her last brave fight.

I heard the other day a rumor that our bit of swamp, our common back yard, was to be reclaimed and converted into a park. May heaven forbid! Are there not enough of these stoneless cemeteries around Boston already, that you must needs kill nature once more and bury her? Make your park, and you will only drive away our vesper sparrow and clear up our precious blackberry bushes. Is that a benefaction worth an expenditure of some thousands of dollars?

Last fall, there were six suburban boys who played Indians every day near our edge of the swamp. They built camp-fires in the twilight, spreading a romantic glow through all the woods. They skulked among the trees, whooping, bursting out of ambush, shooting harmless arrows from soft green bows made of buttonwood. They cooked imaginary game and fish, which were but market scraps, over their evening fires, and ate them savagely, even after six o'clock dinners, and were as happy as nature can make a healthy boy. I wonder what they will do, if our swamp is converted into a park, and they can build no more fires, nor cut bushes for their bows, nor litter the swept grass with tin cans and the fat roots of stumps? They will cease to play under the trees, no doubt, and I presume some of them will think they are old enough to "tag" their big brothers to the poolroom near the depot. And my good neighbor? I think she will move back to New Hampshire, finding small consolation in the poet's theory that —

"Tis better to have loved and lost
Than never to have loved at all."

Little comfort of any sort, say I, is there for one who has lived on the edge of a natural swamp, and then seen it converted into a park, from which, instead of the song of the vesper sparrow, rises each evening the giggle of

clandestine lovers, or the sound of the policeman's lordly step as he paces along beneath the electric lights.

Atlantic, Mass.

I WANT YOU SO

All through the slowly passing days,
I tread my quiet walks and ways;
I have not shunned life's tender grace;
I wear no sadness in my face;
But, when the twilight shadows fall,
And peaceful quiet reigns o'er all,
What wrong to breathe (since none can
know),

"I want you so, I want you so?"

I have not turned away my eyes
From green of earth or blue of skies,
And still I hear, as once I heard,
The splash of stream and song of bird.
The way seems smooth before my feet,
And still I deem life fair and sweet;
Yet in the dusk these tears will flow —
I want you so, I want you so!

I've wished no other's laugh less free,
No other's smile less glad for me;
And I have turned, with sudden fear,
Lest man should mark the unshed tear,
Or note the quivering that came
When careless voices spoke your name.
But, where no footstep passes by,
Say, is it wrong to make this cry?
Thank God, dear love, you cannot know
I want you so, I want you so!

— *Woman's Journal.*

LEARNING THE SWEET OLD FASHIONS

"FOR the land's sake, Theodory!
Who'd a-spected to see you this
time o' year?"

White-haired Grandma Waters opened her arms wide to receive a tall, dignified maiden, irreproachable in sailor hat, shirt waist, dainty stock, et al.

"Ef you ain't more welcome'n daisies in
spring-time, I want to know. But what
brought you, honey child?"

"My wheel, grandma."

"Now, Theodory, none o' those tricks o'
speech. I know! Lasses with fine city
homes don't run away to lonely farmhouses
and old-fashioned gran'mothers 'less somethin's up.
You might jest as well 'fess up
first as last."

Grandma's rambling vocabulary was in
sharp contrast to Miss Theodora Waters' careful speech, but her voice was full of sweet old quavers, and her heart lay behind the simple, honest phrases.

It was twilight. Over the hills the young crescent hung like a silver horn. The good-night call of the birds came sweetly from the treetops. It was just the hour for confidences and counsel.

Theodora slipped from the old-fashioned rocker to the footstool at her grandmother's feet, and laid her left hand gently on the wrinkled palm of the other.

"Yes, Theodory, I'm a-noticin'. Dimonds.
Does love go with them, honey dear?"

Theodora nodded gravely, a warm flush mantling her cheek.

"Then what is up, honey dear?"

"Why, just this, grandma. You know
how our home is — beautiful every way. We
have servants to do our every bidding and
money to buy all we wish. Mother seems to
like it, but since father brought me here two
summers ago, I have realized that something
is missing. I want my home" — and the
girl's voice dropped into the sweet confusion
of young love — "to be after the sweet old
fashions. I have come to have you teach me.
Do you remember when you laid your hands
on my shoulders two years ago and said

'Child, whenever you need anything that grandma or the old farm can give, come and get it?' I want to live the way father lived when he was here. He says he learned all the best things with you on the old farm. And he says money and servants have never made so sweet a home as this."

So it fell out that for one whole year Theodora was Grandma Waters' willing hand-maiden. In the kitchen she learned the secrets of big, wholesome loaves of bread, pies that had no relation to dyspepsia, the preparation of the fruits and the vegetables that come fresh from mother earth, and the concoction of a hundred simple, homely dishes that city dwellers are ignorant of — to their loss.

In the dairy Theodora churned and skimmed and strained, while her spirit grew as sweet as the golden butter she so proudly turned out. The linen closets yielded up their fragrance to the young woman's investigating hand. Shelves of fruit prepared by her patient fingers groaned in the cool cellar.

Out in the fields, Theodora walked and talked with God and her grandmother. In the old-fashioned garden her soul took counsel with the roses and lilies that grew under the touch of heaven's rain and sun.

At the end of a year came her lover.

"Grandmother, this is John."

The young man, well on toward the place of a millionaire in the great metropolis, bared his head before the white-haired saint in her snowy sunbonnet.

"Ah, son, not every young man gets a helpmeet like my Theodore. She has put in a whole year learnin' how to make a home for you in that big city. Money won't do it all, lad. The grace of God and the sense of knowin' how is better than servants and money. She will be a 'gift of God' to you indeed, for she has been learnin' with all her heart."

So they were married there, in the old farmhouse, and Grandma Waters was maid of honor. She cried a little, softly, when the carriages of the bridal party rolled out of sight under the oak trees that bordered the country road.

"Bless her," she whispered to the holly-hocks and roses, "bless my Theodore! There won't be many shadows in her home, for she's learned to live by some of the sweet old fashions — the fashions the cities forget, servants don't know and money can't buy." —ADA MELVILLE SHAW, in *Michigan Christian Advocate*.

WOMEN AS STENOGRAPHERS

JUST when and where the profession and duties of private secretary and amanuensis began, history does not inform us, but that this class of persons has increased with astonishing rapidity during the past few years is a fact that is patent to every one. The special duties and accomplishments of these women vary with the demands made upon them. Sometimes the private secretary may not be a stenographer, but more frequently is, and ought to be, a most accomplished individual. The ordinary stenographer, especially if a woman is employed, has little else to do beyond her immediate attention to pencil, pen and paper. She transcribes the words as they are spoken, copies them upon appropriate paper, and submits them to her employer for correction or signature. Her first duty is to see that the names and addresses are absolutely accurate. This part of the work proceeds very slowly, but the substance of the letters is often given quite rapidly.

The expert stenographer writes all the way from one hundred to two hundred words a minute — that is, the characters representing that number of words are put upon the pa-

per. It is absolutely necessary that such persons should be excellent spellers and grammarians; indeed, the more intelligent and well-trained they are in everything belonging to language and expression, the more valuable they become. Occasionally one may find an attaché who is capable of conducting correspondence of the most intricate description merely by the expression of the policy of his principal. So thoroughly do some of these persons become acquainted with the methods of thought and style of expression of their employers that they transcribe, not only the words, but the very spirit of the persons whose interests they study. Such assistance is without price, and such an employee literally commands his own compensation.

One of the most interesting positions of this sort was that of a newspaper man, a New Yorker, who, on a Western trip, ran out of funds, being actually stranded. By some means he learned that a very prominent Indian had a large amount of business to transact with other tribes and the Government. The man applied for the position as private secretary to this Indian, and for some time filled the appointment with the greatest satisfaction to himself and his employer. So attached did the chief become to him, that when other matters demanded his presence in the East, the Indian was most reluctant to part with him, and not only offered to give him any salary he might name, but also his favorite daughter in marriage, making the young man, in due course of time, the chief of the tribe. But these allurements counted for nothing, and the young man went his way, leaving a most disconsolate Indian behind him.

So many young persons have taken up shorthand as a business, and so many more will follow in their footsteps, that it may not be amiss to give a little attention to some of the points in the career of such persons that will be most likely to affect their future.

Men stenographers are more popular in many offices than women, principally because the young woman cannot be made to understand that she is merely an employee — a bit of commercial machinery — and has no other claim on her employer than courteous treatment and the payment of her regular salary. When she presumes on the fact that she is, or may be, young and charming, and allows the element of femininity to enter into her business relations, she commits a fatal blunder, and one that is likely to exercise a very unfavorable influence upon her as a valuable assistant.

There are very many offices in our large cities where the young woman stenographer and typewriter has been given up entirely, solely on account of the fact that she was unable to forget that she was a pretty girl. She fluttered and fussed and preened herself like a restless bird, and never felt satisfied unless the attention of the entire place was in some way concentrated upon her. Neglect she could not bear, and, as a natural consequence, she became offensive and a source of such irritation that some excuse was speedily found for dispensing with her services.

It is this sort of thing that obstructs the progress of women in business. Many of them appear to be unable to understand that there is no such thing as sex in the sober occupations of every-day life. When a woman goes into an office in any such capacity, she must forget that she is anything but a clerk. Women should learn that when employed by a man or a firm, they have no claim upon the establishment for sympathetic consideration. If they are ill and suffering (and there should be as little of that as possible) they have the right to report as unable to perform their duties, and ask to be relieved for the time being. — *New York Ledger*.

The More Excellent Way

A YOUNG man who had just become a Christian was much troubled over many things that he had been in the habit of doing. He wondered whether he could keep on doing this thing and that and that. Finally he went to a friend with his questions. The friend was an old man, rich in the joy of a long Christian life; he looked at the other with his rare smile.

"Suppose," he said gently, "that we drop all that for a while and just try to learn more of the Master," and then followed a talk upon Christ and His plan for human lives which that young man still remembered when old and gray-haired himself.

We cannot too often remind ourselves that religion is positive, not negative; that the secret of it lies not in refraining from certain things, but in being possessed by the Spirit of God. "Things" fall into their right places, and the question whether we "can" do this or that is utterly forgotten when once the soul has had a vision of the abundant life that Christ came to bring mankind. — *Wellspring*.

RECOMPENSE

Brave little woman, trudging along
Patiently, day after day,
Weaving a garment of shining light
Out of the clouds of gray;
Bearing the burdens and vexing cares
Like one of the saints of old —
Making the best of a dull, hard life,
With its miseries all untold!

Long have I watched her with wondering eyes —

Faithful, and sweet, and strong,
Doing the work that the Master sends,
Making of sorrow, song;
Questioning never the wisdom that asks
Self-abnegation complete,
Willingly treading the pathway of thorns.
That leads to the Master's feet.

I see not the dull gray cotton gown,
That is faded and worn and old,
But the shining gleam of a raiment white,
That glistens in every fold.

I see not the brow that is worn and lined
From the anxious, toiling years,
But the halo divine that glorifies,
Giving beauty for ashes and tears!

Somewhere is waiting a fair, dear day,
Meet for such infinite grace —
Somewhere, oh, somewhere, fruition shall
be

When the angel shall find her place
Close to the Father, and hear Him say,
As He tenderly bids her come,
"Out of the valley of darkness and toll,
My child, thou art welcome home."

— *Good Housekeeping*.

JUST ONE THING

LIFE is like a crazy quilt. There are many patches, but one quilt. We may count scores of things that we do, dozens of emotions that we experience in a day, but we shall make a mistake if we look at them severally instead of at their effect on character.

They are like the brick, the stone, the wood, the lime, the sand, the glass, the paint, ready for the building. To the passer-by the sand-pile is disfiguring rubbish, but the plate-glass is a work of art. But the architect sees them all as already built into the building, and they are all beautiful to him.

Thus differently do things look to us, and to God. To us joy is sweet, and sorrow is bitter. The happy life is beautiful, but the sad life is repellent. Singing and prayer are religion, but suffering and hardship and dis-

appointment are inflictions. Work is secular, but worship is holy. But God sees them all as one — built into a life that either glorifies or dishonors Him.

Nothing that we call religion, nothing that we boast of as a success, nothing that we laugh over as enjoyment, really signifies much to us except as it helps to make the kind of character that imitates Christ and glorifies Him.

To be God's children — like Him, so that the world will see the family likeness — that is above any one virtue or grace; and any single trait of character, however good, that so overshadows the rest as to obscure that image, is a blemish rather than a charm. — *Christian Endeavor World.*

ABOUT WOMEN

— Mrs. Bellamy Storer is a Roman Catholic, and as Spain is a Catholic country, she will probably help to make her husband, the American minister, popular.

— The remains of Mrs. Ellen C. Johnson of the Sherborn Prison will be cremated, in accordance with her wish.

— Miss Mary Mead Hedge, of Passaic, N. J., has won the first prize of \$15 in gold offered by *St. Nicholas* for the best list of twenty-five books for a young folks' library.

— Seven young women were recently admitted to the bar of the State of New York as attorneys and counselors. There were four justices on the bench of the appellate division of the Supreme Court when they were sworn in, and the elder members of the bar were cordial in their congratulations.

— The Czarina of Russia has given birth to another girl baby — the third within five years. All Russia is grieving that it is not a boy. But the *Boston Transcript* says: "No regret need be felt because the new Russian imperial baby is a girl. The royal and imperial girl babies of Europe in this century have generally turned out better than the other kind."

— The Saxon Ministry of Education has issued a regulation forbidding girls attending all the public schools in the kingdom to wear corsets. The reason given for this measure is that the corset is undoubtedly injurious to health, as it checks the development of the body. The girls are expected to wear a loose-fitting jacket in the form of a blouse.

— It is interesting to note that several women have been appointed on the teaching staff of Cornell University. First was Miss Canfield, to give gymnastic instruction to the young women. Two years ago Miss Brownell was made lecturer in English literature as well as warden of Sage College. Last year Miss Claypole was appointed laboratory assistant in microscopy and embryology. Now Mrs. Comstock, wife of Professor Comstock, herself a scientist as well as a famous engraver, has been made assistant professor of nature study in the summer session, and Miss Brownell has been made assistant professor instead of lecturer in English literature, the change giving her a seat and a vote in Cornell's faculty.

— The *Woman's Journal* says: "Mrs. Gen. Funston was a pretty music-teacher in San Francisco. Funston fell in love with her during the long delay while his command was kept waiting in that city before going to the Philippines. He wooed her with his usual energy, and after a two weeks' siege she capitulated, married him, and is now with him at Manila, acting as his private secretary, adjutant, and *de facto* chief of staff."

— Young women who seek thorough preparation for the medical profession gain

practical experience and give freely of their time and strength in hard hospital work. Miss Margaret Long, daughter of the Secretary of the Navy; Miss Mabel Austen, the daughter of ex-Governor Austen of Minnesota; Miss Mabel Simis, daughter of Mr. and Mrs. Adolph Simis, of Brooklyn, and Miss Dorothy Reed, who comes from the upper part of New York State, all medical students in Johns Hopkins University, Baltimore, are serving as nurses during the summer at the Kings County Hospital, in Flatbush, N. Y.

BOYS AND GIRLS

A BOAT STORY TOLD BY TONY

N. A. M. ROE.

WE wanted a boat. We lived close by the river, and though we could wade across, and though we made innumerable water-wheels, small ponds, and miniature dams, though we caught minnows and turtles, and were allowed to play in the water all we wished in warm weather, still we were not satisfied. It seemed to us that nothing but a boat would satisfy us. Mamma wasn't very well, and she was certain that if we had a boat it would capsize and her two boys would be drowned. We thought it absurd, for we fished in the big mill-pond above us, and, in fact, we might have tumbled in anywhere along the stream and been drowned. All our arguments were in vain, we could not convince mamma that boats were made for small boys to row about in. The big pond was just above the ruins of the paper-mill, burned long before papa moved to this place.

We started out one morning very early, with a basket of sandwiches and doughnuts, fish-lines, and bait of worms carried in a tin tomato can, all for a day's fun.

As we neared the big pond Harry cried out: "See there! It's Mr. King's boat. Isn't it a beauty, all painted new, and, oh, dear! I wish we had a boat."

The charm of that boat was irresistible as it lay in the shadow of the cone bushes, and it did not take many words on either side to convince us both that to climb in and rock for a few minutes would do no harm to us or the boat. We enjoyed it ever so much till Harry said: "What's the matter with the boat? We are going away! Just see the bank!"

I looked. We were drifting. The chain had parted, and there were no oars. Had there been ever so many, we couldn't have used them, for we didn't know how. I was older than Harry, and I tried to laugh and say we would play we were shipwrecked and on the ocean, with no sail in sight and only four biscuits and a bottle of water to keep us from starving.

We drifted away to one side of the pond, and then the boat began to turn slowly round. Harry noticed it first, and said, "Oh, Tony, it's a whirlpool, and we shall be sucked down just like the picture of the ship in the geography. I wish we had minded mamma. What shall we do?"

I wished the same thing. I had been very uneasy in my mind ever since we started on this strange journey, but

there was Harry, and I must comfort him.

"Harry, we might ask God."

"O Tony, Tony, I'm glad you thought of that. I'm going to do it right now," and putting his head down in his hands, he said: "Dear God, won't you get us out of this whirlpool, for Jesus' sake? Amen." And then I put my head down and I prayed: "Dear God, won't you save Harry, because it was all my fault, and if you could save me I'd try to be a better boy, for Jesus' sake. Amen."

"Now," said Harry, "we've done all we can, and we'd better eat the lunch so the empty basket will be sure to float, and it will be cast ashore and mamma'll know we've been — been — shipwrecked." Then the tears came.

"Don't cry, Harry, you'll be saved somehow. God isn't going to drown good boys."

"But I needn't have come. I felt kinder funny in my stomach when I first got in. I s'pose it was my conscience; and if I'd got right out then, I would have been saved, sure."

"I guess it's easier for God to save folks before they get into trouble, don't you, Harry?"

"We have stopped going round," was the astonished exclamation.

"Sure enough, we are headed right for the bank. How shall we get the boat back all that long way?"

"I'm going home and tell mamma about it, and she will know what to do."

We landed some distance from where we found the boat. We might have pulled it up on shore, but we never thought of that, and it drifted away again.

"Harry, we ought to thank God."

"I've been saying, 'Thank you, dear God,' ever since we stopped whirling round."

When we told mamma about it she put one arm around Harry and one around me, and put her head down on mine and said in a whisper: "Dear Father, I thank Thee for my boys!" And we felt pretty mean when we thought of the kind of boys she was so thankful for.

Next day it rained all day, a cold, blowing rain, so we had to stay in the house, but the day after that was bright and sunny as if there had never been a cloud over the blue. We went up to Mr. King's and told him of our ride in his boat, and he said the chain was broken and only tied with a piece of string, so it was no wonder it broke. He intended to have a new one. His man saw us when we came ashore, so when we were out of sight he waited for the boat to drift in again and then rowed it back to its place. He was real good to us, and said he should leave the boat right there and trust us not to carry it off again. He said mamma was a beautiful woman, and he hoped she would never have reason to be other than thankful for her boys. Then he gave us some Sweet Bow apples, and we had a splendid time with Rover, and — and he asked us to come again.

I know God can get folks out of scrapes, but a boy won't have such a mean feeling inside if he don't get into scrapes, and I know that too, and so does Harry.

Worcester, Mass.

THE SUNDAY SCHOOL

Third Quarter Lesson VI

SUNDAY, AUGUST 6, 1899.

EZEKIEL 36: 25-36.

REV. W. O. HOLWAY, D. D., U. S. N.

THE NEW HEART

I Preliminary

1. GOLDEN TEXT: *A new heart also will I give you.* — Ezek. 36: 26.

2. DATE: During the Captivity; about B. C. 587.

3. PLACE: On the River Chebar, in Babylonia.

4. EZEKIEL THE PROPHET: He was the son of Buzi, and belonged to both the priestly and prophetic orders. He was among those who were carried away in the captivity of Jehoiachin (B. C. 600), eleven years before the final destruction of Jerusalem by Nebuchadnezzar, and found a home, with other exiles, on the banks of the Chebar — either a river (Khabor) in upper Mesopotamia, or else a stream or canal in the vicinity of Babylon — it is impossible to tell which. We learn incidentally that he was married, and that his wife was removed from him by a sudden stroke on the evening of the very day on which the walls of Jerusalem were invested by the armies of the Chaldean conqueror. His first call to the prophetic office was in the fifth year of Jehoiachin's captivity (B. C. 595), and from this time his public utterances recorded in strict chronological order, extended over a period of twenty-two years. He was contemporary with Jeremiah in Judah, with Daniel in Babylon, and with "the seven wise men" in Greece. There is the clearest evidence from his writings of the veneration in which he was held by the Jewish community with whom he resided. His death is said to have been a violent one, he having been assassinated, according to the tradition, in Babylon by a Jewish prince whom he had convicted of idolatry. His tomb, on the banks of the Euphrates — supposed to be the same with that of Shem and Arphaxad — has been for centuries the resort of Jewish pilgrims, who believe that the lamp which still burns within it was lighted by the prophet himself.

5. THE BOOK OF EZEKIEL consists of forty-eight chapters, and contains specimens of almost every kind of writing — allegory, poem, vision, prophecy, parable, similitude, symbolic acts, etc. On account of the obscurity of some of his visions the prophecy of Ezekiel was placed by the Jews among the "treasures" — those portions of Scripture which, like the early part of Genesis and the Canticles, were not allowed to be read under the age of thirty. The book hinges on the destruction of Jerusalem, the first twenty-four chapters containing predictions delivered before that event, and the remainder those delivered after it. In the middle of the book is found "a parenthetical section," containing prophecies uttered against seven foreign nations — Ammon, Moab, Edom, the Philistines, Tyre, Sidon, Egypt. Says Stanley, "The imagery which Ezekiel uses is that which no one could have used unless he had wandered through the vast halls of the Assyrian palaces, and there gazed on all that Assyrian monuments have disclosed to us of human dignity and brute strength combined — the eagle-winged lion, human-headed bull. These complicated forms supplied the vehicle of the sublime truths that dawned upon him from amidst the mysterious wheels, the sapphire throne, the amber fire, and the rainbow brightness."

6. HOME READINGS: Monday — Ezek. 38: 22-30. Tuesday — Ezek. 36: 31-38. Wednesday — Ezek. 11: 14-21. Thursday — Jer. 31: 31-34. Friday — Jer. 30: 36-44. Saturday — Jer. 24: 1-7. Sunday — Titus 3: 1-8.

II Introductory

The prophet had been chanting the dirges of the seven heathen nations mentioned above. Their destruction would be final. They were to perish utterly, and never again be reckoned among the nations. But the case was different with Israel. No matter how heavy and stern the sentence of condemnation, no matter how terrible and destructive the calamity when it fell, there was always connected with it a promise of restoration or deliverance. And it is noteworthy that when the judg-

ment was most severe, the promise was not forgotten. However black the cloud, there was behind it a silver lining; however hopeless the exigency, a bright and sublime future was yet to dawn. Never were the fortunes of Israel darker than at the present moment. Their city had fallen. The vials of wrath had been poured out upon them. The remnant that had escaped were in the depths of despair. What, indeed, was left for them but utter obliteration as a people? They would be scattered among the heathen, and their name and language would shortly be lost. They would share the fate of other subject nations, and the rich and glorious hopes that pertained to Israel would come to naught. So it looked, and so it would have been, but for "the covenant mercies of a covenant-keeping God." Hopeless as their case seemed, there was still hope; and this hope was confirmed by the series of promises which our lesson contains, and also by the startling vision of the valley of dry bones.

"I will take you from among the heathen, and gather you from all countries" — so the promise ran. And in the day of restoration their purification would begin. They would be cleansed from idolatry and "filthiness." The hardened heart of the past would give place to a heart of flesh. The wilful spirit of former days would be replaced by a heavenly and obedient spirit. And the old theocracy would be re-established: "Ye shall be My people, and I will be your God." Harvests would be multiplied, and days of famine be forgotten. Then, enjoying the rich blessings of a restored and prosperous nation, they would recall and loathe the sins which had sent them into captivity. The heathen, dwelling around them and remembering the former desolation, would glorify Jehovah, who had made the place again like the Garden of Eden. But though the Lord would do these things freely, for His name's sake, and not for any merit in His people, yet He plainly tells them that for all this He would be inquired of by the house of Israel "to do it for them."

III Expository

25. Then — R. V., "and." Sprinkle clean water upon you — terms quite significant to the Jews addressed, who were familiar with the various sprinklings practiced under the Mosaic law, and who would probably recall especially the purifying rites described in Numbers 19: 9, 17. Water in which the ashes of the heifer of purification had been steeped was regarded as "clean," or cleansing, water. When God uses language like this, He means simply that He will effectually cleanse His people from the pollution and guilt of sin. From all your filthiness. — There is spiritual filthiness as well as bodily, and this is here meant. Idols. — It is an historical fact that idolatry, the national sin, perished in the captivity. After the return there was no recurrence of it.

Clean water is the universal purifier of our persons, garments, houses, streets and cities; and under both the Old Testament and the New, it has been used as an emblem of the cleansing of our polluted souls from sin. Water is especially the sacramental sign of the sanctifying influences of the Holy Spirit (Scott).

26, 27. A new heart — renewed affections;

changed from sinful to holy, from evil to good, from carnal to spiritual. Will I give you. — It will not be man's work, but God's gift. A new spirit. — Having changed the heart, God promises to dwell within by His Spirit, producing, preserving and invigorating holy affections and dispositions. The stony heart — that stubborn, intractable nature of man that receives no impression from God's word, that grows harder in unbelief and sin. A heart of flesh — tender, receptive, sensitive Godward and manward. Will put my Spirit within you. — My very self within you. So Joel foretold (2: 23). Will cause you to walk — give you the disposition and the power to do God's will.

But of whom was this spoken? Doubtless many of the Jews who returned from Babylon were thus renewed and sanctified; yet numbers of them continued strangers to these peculiar spiritual blessings, though preserved from outward idolatry. These promises, indeed, are plied by all true believers in every age and fulfil led to them; and this may be called the *spiritual* meaning. But the context speaks so expressly of the house of Israel being restored to the land which the Lord had given to their fathers that, in the *prophetic* meaning, I apprehend that after the Jews shall be converted to Christ, they shall also be restored to their own land. And the Jews are, no doubt, preserved a distinct people on purpose to make way for this great display of the Lord's power and truth, and thus to demonstrate to all the world the divine original of the Scriptures (Scott).

28, 30. Shall dwell in the land — not merely be restored, but be confirmed in proprietorship, no enemy having power to disturb you. Be my people — as your fathers were to whom I gave the land of old. I will be your God — to protect, guide, comfort, enrich you, even as I did your fathers before they craved a king to reign over them. Save you from all your uncleanness. — This must come first. Other blessings cannot be granted until they are saved from sin. The very name Jesus means "Heshall save." Will call for the corn — a concrete word including all food necessary for sustaining life. The word "call" is a vivid one. All nature obeys the Lord. Lay no famine upon you. — "Famine is God's arrow; He shoots it; where it is, He layeth it. But His people shall neither have it their misery nor their reproach any more" (Pool). "The heathen seem to have reproached the Israelites with having a God who would allow them to suffer hunger. The



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heathen did not understand the reason" (Peloubet).

31. Then shall ye remember your way . . . loathe yourselves. — "Then, when I have given you My Spirit, renewed your hearts, brought you by miraculous mercy out of captivity in a strange land unto liberty in your own, ye shall call to mind, review, and examine all your past life; your ways opposite to God's — therefore both your own by choice and evil by their very nature; the ways which the prophets condemned and threatened. Then your minds shall abhor what you loved, and deeply grieve at what you rejoiced in. When swine, you wallowed in mire; when made sheep, you shall as much fear and flee from it" (Pool). "In conversion man regains his memory" (Schroeder).

32. Not for your sakes do I this. — Their misconduct and captivity had brought reproach upon Jehovah's name among the Gentiles. The latter probably attributed their perfidy and wickedness to their religion, and their conquest to the incompetency of the God in whom they trusted to protect them. "By their reformation He meant to wipe off the dishonor cast upon Him by their wickedness (see verse 22); and by restoring them to their own land He intended to glorify His power, truth and goodness; and to show Himself superior to all the idols of the nations, in the sight of their devoted worshipers" (Scott).

33-36. Cause you to dwell in the cities (R. V., "cause the cities to be inhabited"). — Temporal blessings are mingled with the spiritual. The reiteration here of what has been previously promised is doubtless intended to impress the imagination vividly and cheer the captives in their exile. Shall say, This land . . . become like the garden of Eden. — "Eden was the ideal of natural luxuriance and beauty. The word suggests that the land of Israel will be like a paradise regained. Compare the 'new earth' of Isa. 65: 17; 66: 22, and Rev. 21: 1. The whole passage states a promise that the captives in Chaldea could hardly have been expected to believe, so utterly contrary did it run to the course of facts. But it was literally fulfilled, for in the days of our Saviour there was not a more fertile land in all the world than Judea, Samaria, Perea, and Galilee, and we have no reason to doubt that God's providence is quite equal to turning Palestine once more into a marvel of fertility" (Hurlbut).

IV Illustrative

1. Stonewall Jackson was asked the meaning of the phrase "instant in prayer." "I will give you my idea," he said, "if you don't think I am setting myself up for a model for others. I never raise a glass of water to my lips without for a moment asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without sending my thoughts heavenward. I never change my classes without a moment's petition for the cadets. The habit has become as fixed as breathing" (Hurlbut).

2. You remember, in Victor Hugo's "Les Misérables," how Jean Valjean, who had been known to himself and others for nineteen years as No. 5623, and who had at last been dismissed from the galley on a ticket-of-leave, found no reception from men, and no place to rest. He was even ejected from a dog-kennel into which he had crawled one night for shelter. He went despairingly on through dust and heat, saying, "I am not even a dog!" But by and by he comes to the house of the good old Bishop Myriel. He knocks and enters and tells his story. The bishop, to the great discomfiture of his housekeeper, and to the wonderment of Valjean, orders a bedroom to be prepared for

him, and invites him, in the meantime, to take a seat at the supper-table. After supper the bishop conducts him to his room, and the poor man lies down and falls asleep. In the middle of the night he awakes and begins to think; and the result of his thinking is, that he will get up and make off with the silver dishes which he had seen on the table the previous evening. He does so, and is soon captured by the police and brought back. The bishop disclaims the police, pretending that he had made the man a present of the silver, and asking why he had not taken the candlesticks as well. When they were alone he says, to the astonishment of the thief, "Jean Valjean, my brother, never forget that you have promised to employ this silver, which I have given you, in becoming an honest man. You belong no more to evil, but to good. I have bought your soul. I reclaim it from black thoughts and the spirit of perdition, and I give it to God." You know the result. From that day Valjean was a changed man. He became one of the noblest characters in the whole range of the world's fiction (David Gregg, D. D., quoted by Peloubet).

Curious Bits in the White Mountains

You may travel this country over, but there is no section more interesting in every sense of the word than is the White Mountain Region of New Hampshire. Every resort within its confines has its own particular wonders or scenic attractions, many of them being strange yet decidedly interesting natural formations. Take, for instance, Elephant's Head in Crawford's Notch — the rock deposits forming the trunk, head, eye and ear of a gigantic elephant which can be seen for a great distance. Then there is, in the Franconia region, that most widely known formation, the Profile or Old Man of the Mountain, which stands guard over Profile Lake; and not far distant is the great Cannon Rock surmounting the mountain of that name. Down at North Conway is the oddity, White Horse Ledge, and thus you will find in every locality some marked peculiarity that is wonderfully interesting. Mount Pleasant and Fabyans are in the very heart of the mountain region, and a short journey in various directions will bring the tourist to Crawford's, Jefferson, Jackson, Bartlett, Sugar Hill, Bethlehem, Maplewood, Twin Mountain, Profile House, Littleton or Mount Washington, and the view of the Presidential Range from hereabouts is exceptional. Every one visiting the mountain regions should plan to visit the summit of Mount Washington, for besides the ride to the top of the mountain, which is a most sensational experience, there is a continuously changing outlook in every direction. Portland and Old Orchard are often seen on a clear day, while between lie those gems of lakes, Ossipee, Sebago, Moosehead, and many of smaller size sparkling like bits of shining silver. In other directions the eye catches glimpses of Berlin, of Maplewood, and of the mountain peaks for miles around. When on the summit you are by no means confined to the platform surrounding the hotel, for there are a score of places within easy distance worthy of visit. Among them is the Lake of the Clouds, a goodly sized sheet of water, which is ever clear and cold. Then there is the great chasm known as the Gulf of Mexico, and in the Alpine Gardens grows a variety of mountain plants and flowers which for rarity and beauty would be hard to equal; but the most wonderful place of all is Tuckerman's Ravine. Here the snow lies a hundred feet deep, and through it, cut by the waters coursing down the mountainside, is a series of beautiful arches, the spans being of sufficient size to admit a team, could one but reach them. The descent to the ravine is a most perilous one and only the most experienced mountain climbers ever attempt to visit it. The hotels of the mountains are models of convenience and magnificence, and all visiting the region are assured a pleasant, healthful and profitable sojourn. You, of course, want to know all about the mountains, so send a two-cent stamp to General Passenger Department, Boston & Maine R. R., Boston, for the book "Mountain Pointers" and with it you will get an excursion book, both of which are replete with information of value to tourists; and for six cents in stamps will be sent a collection of beautiful half-tones entitled "Mountains of New England."

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July 26, 1899

Dedication of Wesley Church, Bath

TUESDAY, July 18, was a red-letter day for the Methodists of Bath, Me., and especially for the members of Wesley Church. It was an ideal summer day. A year ago their beautiful church home was burned. On this day the new church, erected on the site of the old, was formally dedicated to the worship of Almighty God. Rev. A. S. Ladd, presiding elder of Lewiston District, presided. The sermon was preached by Rev. R. L. Greene, D. D., of South Boston, his text being John 13: 35 and Luke 24: 49. The central thought was that Christians are God's motors, and when filled with love and baptized with power they are used for the salvation of men and the extension of God's kingdom. This thought was pressed home in felicitous and eloquent language and by a great variety of telling illustrations. The following ex-pastors were present and assisted in the service: Revs. W. S. Jones, A. W. Pottle, E. S. Stackpole, D. D., A. A. Lewis and A. S. Ladd. Others who assisted were: Revs. W. P. Merrill, G. D. Holmes, H. L. Nichols, and S. Hooper. Letters were read from Rev. J. R. Day, D. D., and Rev. J. L. Hoyle, former pastors. A large congregation was present, many coming from other towns. Several preachers from the East Maine Conference were also present.

The evening service consisted of music, short addresses by former pastors — Revs. W. S. Jones, A. W. Pottle, E. S. Stackpole and A. A. Lewis — and the present pastor, Rev. J. T. Crosby, and money raising. The church was crowded in every part and many were turned away.

The music, both in the afternoon and evening, was one of the finest features of the

offerings, and so helpful in this service were the pastor, the ex-pastors, and the officials of the church, that at a seasonable hour more than \$1,440 was pledged. The

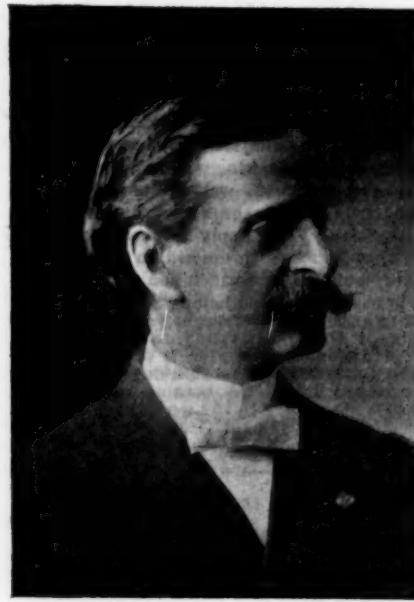
is on Wesley St., and near by on the west is a vestibule leading to the lecture room, Epworth League room, and library.

Separating the different apartments in the building are flexible partitions which can be rolled up when desired, throwing all the rooms into one, with a seating capacity of 600. The auditorium proper will easily accommodate 350. The pews, which are of polished oak and of beautiful design, are in semicircular form. The organ, one of the finest, with choir gallery, is placed at the left of the pulpit. In the rear of the pulpit is the pastor's room. The auditorium is finished into the roof, and with its steel ceilings and polished beams gives a fine effect. Beautiful memorial windows are in memory of Mrs. Mary Fisher and Miss Clara A. Nichols. The bell, which weighs 1,100 pounds, was presented by Hon. Charles Davenport. In the basement are furnaces — two for wood and one for coal. There is also a very fine Epworth League room. In all its appointments it is the most up-to-date church in the Maine Conference. The local press speaks of it in this way: "The handsomest church in town," "The newest gem in Bath's diadem of temples."

W. R. Miller was the architect; W. H. Hartwell, contractor and builder. Rev. J. T. Crosby, H. A. Duncan, Read Nichols, A. A. Morse, and E. S. Crosby were the building committee.

The People's Wesley

SAYS Dr. Daniel Dorchester: "I have read with much interest 'The People's Wesley.' It is a marvel of condensation of the life, character and labors of one of the most remarkable men whom God has given to the

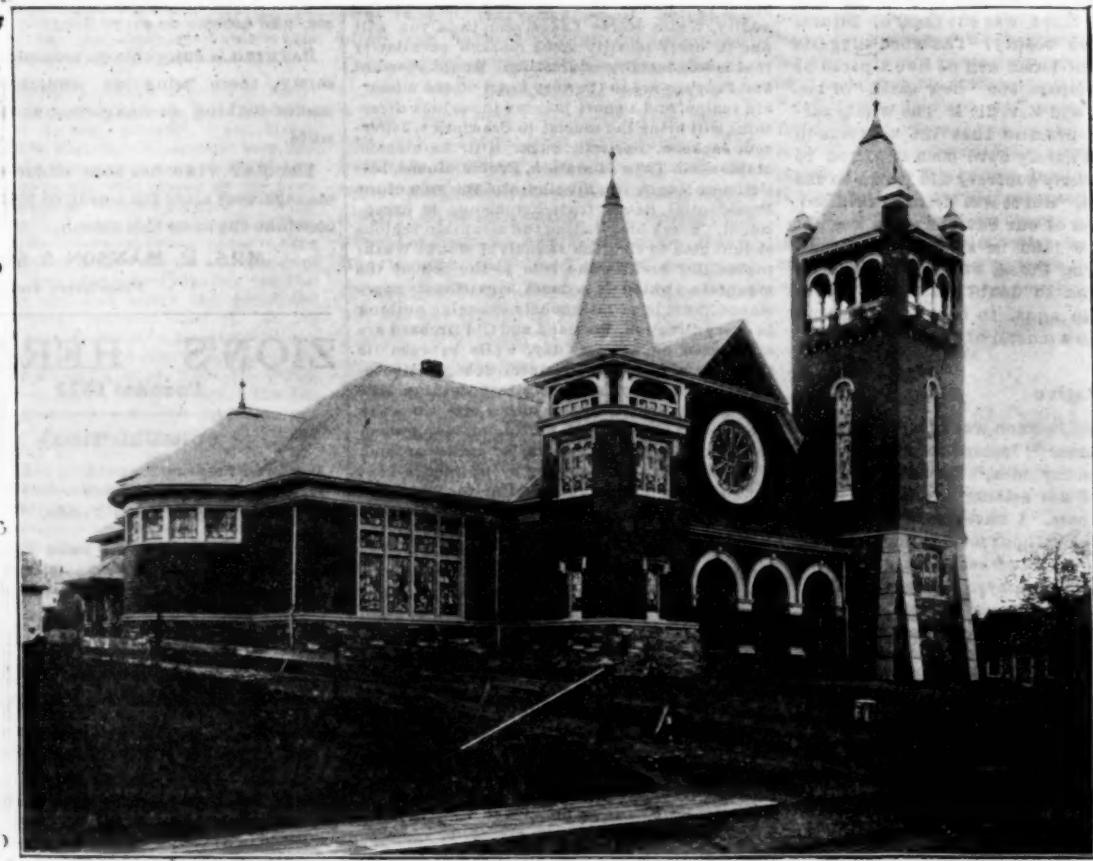


REV. J. T. CROSBY.

Pastor of Wesley Church, Bath.

Ladies' Circle assumed \$200 and the Epworth League \$50.

The church is built mainly of wood. The foundation and a part of the towers are of ashlar. The main tower is 85 feet in height, while its stone base is 19 feet. The other



WESLEY METHODIST EPISCOPAL CHURCH, BATH, MAINE.

services, a large chorus choir of local artists rendering such music as was never heard before at a dedicatory service in Maine. This was generally conceded.

The cost of the church in round numbers is \$14,000. Of this \$2,500 was unprovided for. The presiding elder asked for \$1,500 of this amount; and so cheerful and generous were

tower, which is at the southeast corner of the auditorium, is of the same general design, but smaller. On Washington St. is the main entrance in the form of an open arcade leading into the tower, reached by an asphalt walk intersecting a beautiful lawn. A large semicircle of stained glass windows gives an attractive appearance to the south side, which

church. It ought to be widely circulated and read. The condensation has been done very judiciously."

If our readers would like a copy of this Life of Wesley, they can procure it by addressing a note, inclosing 15 cents in stamps, to Rev. W. McDonald, D. D., West Somerville, Mass. Every Methodist, young and old, should read this delightful book.

International Epworth League Convention

REV. FREDERICK NORMAN UPHAM.

The Coming Clans

Indianapolis, Ind., July 20, 1899.

The Convention will be called to order in less than three hours, and all is alert. Trains are coming — regular and special — every few minutes. From all points of the compass the oncoming hundreds are hurrying to this Hoosier City. Indianapolis is the geographical centre of Indiana. It seems now to be the exact centre of all the United States and Canada.

The railroad station is a place of intensest activity. Regulars are behind time because of their heavy loads of living freight. Specials are whistling, shrieking their steam cries for room to discharge their anxious but happy multitudes. Railway officials are fairly leaping to keep up with their work — so is the mercury in the thermometer — but everybody is happy and good-natured.

How many have come? It is easy to estimate, but quite another thing to be exact. The impression made upon me as I have walked about the streets is that "meeting had just let out" all over America, and that most of the worshipers were going my way. The papers say there are fully 12,000 strangers in the city now, who have come to the Convention — 8,000 of whom have registered. That is probably a careful judgment. The local Methodists will greatly swell the audiences, while the neighboring cities are yet to be heard from. Chicago's great special will be here in a half-hour. The interest will increase every day, so that by Sunday the Methodist stream will have reached high-water mark, and both banks will be overflowed. That's the outlook at this writing.

The colored brother is here in force. He has brought his wife with him, too. Drs. Bowen and Mason are leaders of a great host from the Southland. The interest that the Afro-Americans are taking in this Convention is striking. It is one of the noticeable features of these preliminary hours. Here they are by hundreds, well-dressed, intelligent, deeply-aroused people.

The white folks from the Southern Church are coming in large delegations. As an instance, take Mississippi's quota of sixteen cars filled with Epworth Leaguers of all shades!

The New Englanders are here. Mr. Pennington headed a company numbering seventy-two. They came by way of Fall River line to New York, and thence via a southern course to the convention city. Rev. F. B. Graves conducted a small party safely from Boston by a northern route, and they have arrived. Others came by direct route and on their own account, and they, too, are awaiting developments. Seven great trains came in between 2 and 3 o'clock in the morning, but the Indianapolis greeting was there in the persons of many courteous, sprightly young Epworthians, who were on hand to give most cordial and practical welcome.

On to Capitol

Indiana has done a splendid deed of generous hospitality in opening her magnificent capitol building and offering it to all the Epworth guests as their headquarters. Could anything show more fully the genuineness of the welcome, or evidence more clearly the dignity of the Convention, than this gracious loan of Indiana's legislative halls to these thousands of Wesley's sons and daughters?

This capitol is one of the finest of any among all the forty-five American commonwealths. Its having been built within the

appropriation — two million dollars — is a matter of pride to the people of the State, and a fact mentioned in every description of the structure. It stands with majesty of size and grace of proportion in the midst of a finely-kept park of eight acres. Its gilded dome is a joy to a visiting Bostonian, who takes this as an indication of rare good judgment on the part of Indiana in that they had in mind Beacon Hill's famous dome, and faithfully followed this conspicuous architectural example. The guides — and they are legion — forthwith upon the appearance of an Epworth delegate escort him to this splendid place that there he may register. It is a stroke of genius, for at once the traveler is impressed with a sense of his own importance that is highly conducive to a grateful self-complacency, and instantly recognizes that the Convention is by all means an assembly of great consequence. Having examined somewhat carefully my own inner state, it was easy to read on the delighted faces of multitudes just arriving the interpretation of similar emotions.

The great rotunda finds no other ceiling than that of the lofty dome itself. Suspended from this high and noble place there floats the war-worn flag that waved proudly from the maimed mast of the battleship "Indiana" as she fought her good fight off Santiago a year ago. Streamers of the red, white and blue are arranged in long folds or twined in graceful curves about the stately pillars.

The States are all represented, and each has its place "whither the tribes go up" to register their names under the loved escutcheon of their own home commonwealth. It is a scene of beautiful activity, confused but not disorderly, busy but without unseemly haste.

The arrangements are nearly perfect. In fact, we only qualify the statement at all because it is thoroughly human, and in that there necessarily inheres a chance for improvement. All questions are not only answered, but many are anticipated.

Hall of Representatives Transformed

The place where usually laws for the State of Indiana are enacted has become, for the time being, the council chamber of Christ's missionary host. The Student Volunteers have encamped here, and, as evidence of their peaceful conquest, as well as high purposes of further aggressive warfare against sin in heathen strongholds, many banners wave, and their brave legends are read by thousands.

Dr. William L. Haven, one of the secretaries of the American Bible Society, has established here a Scripture repository, where are exhibited copies of the Bible printed in many languages. Perhaps the most interesting are the little books containing the Gospels of Matthew and Mark, just issued in the Tagalog dialect, Aguinaldo's native speech, and intended for use in the Philippines. The American Bible Society has obtained permission from the British Society to publish their translation.

Dr. Haven feels very happy in that he has been so fortunate as to secure an agent of his Society for work among the Filipinos. The newly chosen man is Rev. Jay C. Goodrich, a graduate of this year's class at Drew Theological Seminary and a member of the Upper Iowa Conference. Mr. Goodrich is a superior man. His good face and general bearing show that, while his record and the commendation of his teachers confirm nature's

prediction. He and Mrs. Goodrich, a bride of but a few weeks, will sail from New York for Manila, via England and the Continent, Aug. 4.

The following on the Bible Society's banner in the Hall gives such concise and informative words that I quote in full: —

THE AMERICAN BIBLE SOCIETY.

68 million volumes of the Scriptures in 100 languages circulated during 83 years. One and one-half millions called for yearly. Testimony of missionaries: "The Bible is the best missionary." "The backbone of our work."

The holy audacity of the Student Volunteer movement is marvelous. The aim is to bring the world to Christ in this generation. To this end the plans are laid and are being most aggressively worked. The "Campaign of Education" is energetic and wise. Leaflets are scattered by the thousands, and information runs a full and sparkling stream. The banners in the Hall here have many extraordinary sentences and mottoes. Here are some. They are well worth remembering and using again and again: —

One minister to 800 people in the United States.

One missionary to 180,000 people in heathendom.

Annual expenditures in the United States: —

Foreign missions,	\$ 5,000,000
Chewing gum,	23,000,000
Church work at home,	100,000,000
Amusements,	400,000,000
Tobacco,	800,000,000
Liquor,	1,400,000,000

The number who will pass into Christless graves while you rest in sleep tonight: America and islands of the sea, 1,000; Africa, 5,600; North and West Asia, 2,400; Japan, 1,000; India, 8,000; China, 10,000 — total, 28,000.

More ministers for Chicago than missionaries for China — 99 ministers for one city, 93 missionaries for an empire.

A monument to our indifference: Number of church members necessary to support one missionary — Methodist Episcopal Church, 12,296; Baptist Church (North), 5,031; Presbyterian

What They Are

Composition of the Famous New Food

A widespread interest has been created among good livers, as to the composition of Grape-Nuts, the new food that has come into popular use of late. It has long been known to physicians, chemists and food experts that the starchy portion of entire wheat flour and barley is transformed into a true and very choice sugar by the act of intestinal digestion in the human body. This sugar is identical with, and is known as, grape-sugar, and it is in condition for immediate transformation into blood and the necessary structure from which the delicate nerve centres are built up.

A food expert of the Postum Cereal Co., Lim., Battle Creek, Mich., followed a line of experiments until he produced the food called Grape-Nuts, of which grape-sugar forms the principal part, and it is produced by following out Nature's processes in a mechanical way. That is, heat, moisture and time are the methods employed and directed by scientific facts gained in research.

Grape-Nuts are probably entitled to the claim to be the most perfectly adapted food for human needs now extant. Certain it is that the user's delight in the flavor and the perfect action of intestinal digestion during the use of Grape-Nuts is satisfying, and the added strength of body confirms the fact.

(North), 4,308; Congregational, 2,950; Moravian, 60.

The Opening Sessions.

"There's the singing." It was rolling out above the din of the great city at the busiest hour of the day, and I heard it many blocks away. The great Convention is opening. Two monster meetings are in progress. On the grounds of the Court House a mammoth tent has been pitched. It is the chief place of meeting. There are seats for 7,500 people. I went a little late and found it filled, then crowded, and in a short time packed. Aisles, platforms, and every available place were taken. Certainly 10,000 persons were there. Just across the way is Tomlinson Hall where there are surely two thousand more people—a mighty audience. This double arrangement is absolutely necessary. Tomorrow and thence on three great assemblies will compose this gigantic convention.

The general order of exercises is the same in each of the three places. Themes are identical, although the speakers are not the same.

This afternoon the hours were given to speeches of greeting and responses thereto. At the tent Governor Mount of Indiana made a stirring address. The Governor is a Presbyterian church member and Sunday-school worker. He is apparently between fifty and sixty years of age and in vigorous health. His general mien shows him to be, in the best sense, a man of the people, of sound common sense, a safe, if not a brilliant, executive. It is easy to see that among the citizens of his own State he is unusually esteemed. His words had force and sincerity about them, and occasionally a sentence struck the audience with the impact of a swift arrow from a tense bow-string. These two are examples: "The home is the unit of government." "The evangelization of the world is in the keeping of the Anglo-Saxon race." Governor Mount was most cordially received by the vast multitude. The country needs many more stalwart Christian men in high places, men like His Excellency.

The Hon. Mr. Watson, a Representative in Congress, spoke for Indiana Methodists—194,000 of them—and he spoke well. He knew what chords to touch, and they all responded. A mighty cheer greeted his vehement denunciation of Roberts, the Mormon Congressman-elect. Pardonable State pride made much of Indiana's magnificent record in the Rebellion—251,000 men enlisting in the Union Army and her home militia. Her literary eminence was noted by her loyal citizens, as James Whitcomb Riley and Lew Wallace were instanced.

Bishop Nindle—noble, fatherly, godly man—replied with exquisite tact and evenunction. Likewise did Bishop Fitzgerald of the Church South, and Dr. Carman of Canada, each a master in Israel, voice the sentiments of the hour in strong, forcible, fraternal words.

Dr. Bond, of Halifax, made a remarkable speech, closing with Longfellow's "Ship of State," which he rendered with telling effect.

Bishop Hurst, in behalf of the Methodist Episcopal Church, responded to the address of welcome in Tomlinson Hall, doing so in five languages—English, German, French, Italian and Spanish.

The address in German, translated into English, was as follows:

"I rejoice to extend to all who speak the German language a word of congratulation and best wishes. The German name for the Epworth League is Young People's Union. There are young people who possess the spirit of the Epworth League who live in the old Fatherland, in German-Switzerland, and in every part of the United States. They are brave soldiers in the good cause of Christ and of His Word. Wesley learned from German teachers the secret of the

new birth of the soul. In this country the spiritual children of Wesley have the great opportunity to build up the divine kingdom. I believe that from this convention there will go out an influence unto all lands where the names of Luther and Melanchthon are held in loving remembrance, and where is sung with glad hearts the battle hymn of the Reformation: 'A strong tower is our God.'"

The English translation of the French address is:

"The Epworth League knows no limitations in land or language. For those who speak the French language on the Gulf of Mexico—the language of Calvin and Farel—and in the name of all who have borne the Protestant banner in triumph in many lands, I may safely say that the Epworth League will be loved and advanced by young Methodists to every part of this land. The traditions and memories of the French Huguenots are today a priceless inheritance and a noble part of our national spiritual wealth. The banner of the Epworth League will recall all that is noblest and truest in the life of Coligny and the whole long line of French martyrs to the truth."

The Spanish address reads in English as follows:

"Within the last few months there has been added to our national care a large population of Spanish-speaking people—Porto Rico, Cuba and the Philippine Islands. This providential commitment to our love and beneficent rule makes it incumbent upon the whole American Church to sow wider than ever, and with a holier consecration, the seeds of Protestantism among the young people over whom the Stars and Stripes are floating in both hemispheres. May the Epworth League perform its high office of 'Looking Up and Lifting Up' in the islands of both the Western and the Oriental seas!"

And this is the English version of what the Bishop said in Italian:

"In the conflict between Christian thought and the papal hierarchy, Italy, the land of Arnoldo and Savonarola, having struggled and suffered for centuries, won political freedom on the 20th of September, 1870. Victor Emmanuel, Cavour, Mazzini and Garibaldi were the instruments of Providence for the political redemption

of that people. Italy is waiting now for her Luther or Wesley to lead her to the real victory of conscience. Standing between a too credulous past and an unbelieving future, she still suffers, waiting for the time, the man, or the institution able to apply true Christianity to her genius, to harmonize the glorious history of her past with the possibilities of tomorrow, her artistic traditions to new ideals, wed liberty to law, and faith to science. I believe it belongs to the society which gets its best inspirations from Epworth to lead in this noble enterprise—the spiritual revival of young Italy. I hope that through your efforts we may write again to the Romans, as did Paul: 'I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.'"

The singing was "like the sound of many waters." "America" and "God Save the Queen" alternated in patriotic, swelling music, as the Stars and Stripes and the Union Jack intertwined.

The Convention has had a great start.

The First Evening—Thursday

Gospel standards of fulness—"good measure, pressed down and running over"—were the only way by which Thursday evening's vast audience could be estimated. The three places of assembly were thronged. The city's contingent swelled the visiting multitudes till the congregations were enormous. The "big tent" was early crowded to overflowing. Tomlinson Hall and the Opera House each had thousands of interested hearers.

"The Intellectual Life" was the theme of the hour. It would seem that the topics were not adapted for such miscellaneous throngs. Surely it was a hazardous venture to discuss "Books and Reading," "The High School and College," and "Society-Culture" before such moving, tired and restless people as the hundreds who surged in and out of the meeting places on a terrifically hot night in midsummer. But it was done, and successfully performed. Dr. Henry Wade Rogers, of Northwestern University, Dr. Crews, the Canadian Epworth editor and

**3 Times
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secretary, and Dr. Gobin of Indiana DePauw University, were the presiding officers.

Dr. Bashford, of Ohio Wesleyan, impetuously rushed through his address, which he read, reminding not a few of his hearers of Phillips Brooks, whom he unmistakably resembles in face, speech and virile thought. Boston Methodism had an adequate representative in the person of Rev. Franklin Hamilton, pastor of the First Church, who vigorously and eloquently discussed "Books and Reading." He first told of books that have exercised great influence in the world. It was a book, he said, that fired Alexander the Great to his conquest of the world. A book inspired the Reformation, and it was a book that started the American nation from its lethargy and led to the stamping out of human slavery. "There are some classes of literature that I would warn you against," said he, "and I wish to include in that list the Sunday newspaper—that secular agent that besouls every avenue of religion and morality—that combination of junk, old rags, garbage and sewerage gathered in every dark alley and corner of our cities." In closing, he warned his vast audience against becoming book worms, book butterflies, or book buzzards. One could have wished that Mr. Hamilton might not have been called down by the relentless "time's up," or that at least Dr. McDowell, who followed him and to whom only twenty minutes were assigned—just the same as to the other speakers—but who was permitted to take forty, had shared some of his surplus time.

The Principle of the Program

The program has been carefully arranged. Besides being a comprehensive showing of all Epworth activities, it has a rationale that gives unity and growth to all the addresses. The program is a growth of and an advance to a close of climacteric strength. The general theme is,

METHODISM OF TODAY.

These are the successive steps taken in the progress: Intellectual, Patriotic, Spiritual, Missionary. Much of the convention's success is due to the principle of the program.

The Three Epworth Secretaries

A composite photograph would give these features of the compound secretary: Board-

less face (Schell's slight attempts to the contrary not counting in the photographic make-up); open, clear countenance; clean-cut profile; rather below average stature; and generous avordupois rapidly going on to the portly.

Singly, these men have marked characteristics. Dr. Schell is breezy, sometimes vehement in earnestness, and sanguine, more than most men, in his cheery word and cheerful outlook. Dr. Du Bois is enthusiastic but calm, has literary gifts of a high order, is refined in his gentlemanliness—an unusually able editor and secretary combined. Dr. Crews, the Canadian secretary, is also the Epworth editor. He brings to his work qualifications which have made him an eminent success in Methodism's highest office—the pastorate. Presumably these three gentlemen know that thrones are the only fitting seats for them to occupy, since their influence is more than royal both in extent and pervasiveness. They have their hands upon the springs of life. May their trusts be most faithfully administered!

Methodist Comradeship

This is everywhere most delightfully apparent. The blessed tie is binding. Christian fellowship is showing itself in the hearty, soulful greetings of old-time friends as they meet in convention, or hotel corridor, or along the crowded streets. There's a wondrous facility of introduction, and the way to acquaintance is most easy. The little badge is the immediate forerunner of fraternal conversation, and Christian speech quickly leads to genuine friendliness, if not friendship.

The esprit de corps of the Annual Conference is here. The fellowship among the preachers is a very tangible thing, while the brethren and sisters of the pew readily catch the contagion of cheer. The North and the South are one at the Epworth shrine, and bishop and elder stand "in an even place."

It were worth a trip of a thousand miles to see and enjoy this communion of Methodist saints, and the convention itself offers no attraction more charming or confers no benefit more lasting than this delightful interchange of fraternal greetings. Epworth is an altar, whose self-imposed sacrifices of human hearts are kindled by a direct ray from the Sun of Righteousness. Thank God for this goodly fellowship!

Departmental Conferences

Friday, July 21.

There were ten meetings of workers conducted by experts, held in various halls and churches this morning. Dr. Curnick, of Baker Memorial Church, Boston, answered inquiries that were taken from the question drawer in the conference on Spiritual work. Mr. Penniman, of Fall River, general secretary, and Mr. E. M. Wheeler, of Providence, general treasurer, of the New England League, conducted the opening exercises of prayer and song at the Correspondence conference.

At one of the meetings a brother advocated with more zeal than tact the Sunday newspaper. There seemed to be imminent a heated and embarrassing discussion, but Dr. Crews, of Canada, who was presiding, happily turned the tide, and all went well again.

Indiana Methodism

This is a mighty State for Methodism. Four great Conferences divide it into nearly equal parts. Henry Ward Beecher used to say that when they came to nominate a governor in Indiana they didn't ask, "From what part of the State does he come?" but, "To what Conference does he belong?" There are 194,000 Methodist church mem-

bers here in this one commonwealth, and over 50,000 Epworth Leaguers.

The Indianapolis Journal, in an editorial on "Early Methodism in Indiana," has the following strong and appreciative words:

"Oliver H. Smith, once a prominent lawyer, representative in Congress and United States senator from this State, says in his reminiscences: 'I should be false to the history of early Indiana were I to pass by in silence the itinerant Methodist preachers who contributed so much to the establishment of good order, quiet, intelligence, morality and religion among the first settlers, and without giving offense to others I venture to remark that early Indiana owes more to the itinerant Methodist preachers than to all other religious denominations combined. Their system carried their churches into every settlement, and where two or three were gathered together there was a Methodist preacher or exhorter in the midst. Other denominations waited for the people to come up from the wilderness to worship, while the itinerant Methodist preacher mounted his horse and sought out their cabins in the woods, held his meetings there, carrying the gospel and leaving the Bible and the hymn book as he went.' From such beginnings as this the Methodist Church has always been a great power in Indiana, in education and politics as well as in religion. It has been the means of defeating or electing governors and senators, and during the civil war it was a great factor in supporting the government. Bishop Edward R. Ames, the founder of McKendree College, Illinois, and for many years a citizen of Indiana, was one of President Lincoln's most trusted and influential advisers during the war. So was Bishop Simpson, the first president of old Asbury, now DePauw Uni-

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versity. There were giants in the land in those days, and Indiana Methodism had its full share of them. Some of these pioneer preachers preached in old Roberts Chapel, which stood within a square of the present Epworth League tent, and others in old Wesley Chapel, which was a little more distant. They shot with bows which few of their successors of the present day could bend."

A Respite from Work

The convention held no sessions this (Friday) afternoon, as there had been provided by the local committee a most interesting program of music and athletic contests at the Park. Thousands of delegates have gone out to witness the entertainment.

A Night of Patriotism

Friday evening three meetings of enormous size were held in the interest of Christian patriotism. In order to help the local committee bear the very heavy expenses of the Convention the delegates and visitors gladly paid 25 cents for admission to this evening's lectures. Several thousand dollars were cleared in this way, and everybody kept good-natured! And what a rare program was offered! Its richness was to the point of luxury. Bishop Fowler on Abraham Lincoln held forth before 7,000 people at the Tent Epworth. It was a majestic effort—so all say. At the Opera House—a very beautiful and elegant place of assembly—Dr. Buckley, of New York, and Dr. Carman, of Toronto, spoke upon "Anglo-American Relations." They gave addresses of sparkling, inspirational and thrilling power.

In the great Tomlinson Hall fully four thousand people had gathered to hear Gen. J. B. Gordon lecture upon "The Last Days of the Confederacy." The crowds waited patiently past the hour of beginning, employing the time in singing patriotic hymns. After a time, when some embarrassment was apparent upon the platform, the presiding officer, stepping to the front, announced that for some unknown reason Gen. Gordon had not appeared. Instantly cries of "McCabe," "McCabe," went up all over the house. The Bishop was on the platform, having come to hear Gen. Gordon, the very Confederate general who captured and sent him to Libby Prison years ago. Now this strange turn in events had come, and he was the man of the hour—and, by the way, McCabe has been again Methodism's emergency man, the Sheridan of the episcopacy. He agreed to the proposition to lecture on the "Bright Side of Life in Libby Prison." The audience were told that admission money would be returned if anybody wanted to go out, but scarcely any one moved. What a charm about the Chaplain! There's witchery in his voice, swing of inexpressible power in his rapid step, and a gentle winsomeness in his smile. There were persons present who had heard this same lecture a half-dozen times, but the seventh hearing was best of all.

Dr. W. I. Haven enthusiastically, yet calmly, said that it was the highest triumph of oratory he ever saw.

"Spirit and Life of Methodism."

Saturday, July 22.

This was this morning's topic for the three great meetings, and twenty-four speakers—eight at each place—discussed such themes as Methodism—its "Evangelistic Fervor," "Breadth and Catholicity," "Philanthropy," "Educational Work," "Woman's Work," "Sunday-school Achievement," "Twentieth Century Movement," "Young People's Movement," "Outgrowth of the Class-meeting." Bishops Ninde, Galloway and Hurst presided at the Tent, Tomlinson Hall, and English Opera House respectively.

"Social Righteousness" and "Good Citi-

zenship," were the bases of stirring addresses Saturday afternoon. The special topics were particularly good: "Elements of Christian Manliness" (on this topic Rev. Luther Freeman made a splendid speech at the big Tent), "Integrity in Daily Life," "Civic Duty of the Christian," "Filial and Parental Duties," "Obligation of the Citizen to the Church," "The Citizen and the Common School."

Temperance

Saturday night, the time for surging crowds, was given to temperance. Dr. Crane, of Boston, shook the foundations in his address on "The Saloon in Politics." Dr. D. D. Thompson, assistant editor of the *Northwestern Christian Advocate*, delivered an able address, of which the following are some of the salient points:—

Abraham Lincoln, in a temperance address delivered at Springfield, Ill., on Washington's Birthday, Feb. 22, 1842, referring to the successful conclusion of the temperance revolution, said: "When the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory." This prophecy of the overthrow of slavery and intemperance was fulfilled so far as slavery in the United States was concerned when Mr. Lincoln himself signed the emancipation proclamation. It will be the work of the American people in the twentieth century to fulfill the second part of the prophecy. They will fulfill it. The struggle will be long and hard, but it will be successful. What has been done for temperance in the past is but the beginning. The severest battles are yet to be fought.

We must realize that the question is economic as well as moral, and while devoting no less attention to its moral aspects we must give special attention to the economic. We must realize, also, that sentiment alone will not win victory. The struggle with the drink traffic is war, and it will be a long war. Warfare is a business, and, other things being equal, that side wins which so regards it and studies its details, as business men study the details of their business to meet

competitors. This must be done in the warfare against the liquor traffic.

Dark as is the prospect before us, it is by no means hopeless. The liquor problem is being studied in new aspects. It is realized that dreadful as are the evils resulting from the use of intoxicating liquors, and deserving as is the traffic of bitter denunciation, these evils have not been and cannot be corrected by denunciation of those engaged in the traffic or of those who do not think that prohibition is the only remedy. The wise method is to learn every secret of its strength and weakness and attack each by the means that may be most effective. This is being done by many persons who are studying this problem in the purely scientific spirit.

Most thoughtful men and women realize that the labor problem is to be the great problem of the twentieth century. The liquor problem is a phase of the labor problem. The solution of the liquor problem will not entirely solve the labor problem, but it will go far toward doing so, and the latter cannot be solved before the other has been solved. Workingmen as a class do not appreciate how closely these two questions are related, and how important the destruction of the liquor traffic is to their welfare. Some leaders in labor organizations do, and the temperance sentiment in such organizations is increasing, as is the number of labor leaders who are total abstainers and advocates of total abstinence. The Knights of Labor was at one time probably the strongest practical temperance organization in this country. It not only prohibited absolutely the sale of liquor to any member, but it influenced many to become total abstainers. The more influential labor leaders realize that strikes are often causelessly begun and that just strikes that might be won are often lost because of the intoxication of some members. During strikes efforts are made to keep strikers from drinking, and such efforts are more often successful than is generally supposed.

It is estimated that if the more than \$1,000,000,000 alone spent for liquor by those whose power of production and consumption of commercial products is reduced by drink were spent for useful articles of food, clothing, etc., it would require nearly half a million more men in the factories to meet the demand for manufactured



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Is the only direct line from New England to Chautauqua Lake. During July and August, 1899, tickets will be sold at rate of *one fare and one-third for round trip* — \$14.20. Good to return until Sept. 1. Tickets and sleeping car accommodations can be secured by applying to

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goods, and about 650,000 more men outside the factories to produce the raw materials. The handling, transportation and sale of these goods would give employment to as many more. This demand for such a large number of employees would almost entirely remove the serious competition which labor suffers from the excess of the unemployed.

The employment of this vast sum in other industries than the manufacture of liquor would have other and equally as important economic and more important moral and political results. It would reduce the expenditure for the 80,000 paupers at least one-half, by reducing their numbers in that proportion; it would reduce the expenditures for the 265,000 insane, idiots and other incapables, in perhaps equal proportion, and the expenditure for the 85,000 criminals at least three-fourths. The burden of supporting these products of liquor is greater than is supposed, and while it falls directly upon all taxpayers, it falls chiefly, though indirectly, upon workingmen. . . . The solution of the liquor problem is largely in the power of the workingmen of the country. That they will solve it by their votes as they solved the slavery question, there can be no doubt.

Much educational work must be done before they will realize the wisdom as well as necessity of abolishing the saloon. This will require patience and time. The work of education should begin with the children. There will be no final conquest over the liquor traffic until there has been trained at least a generation of voters who will look upon its abolition as an irrepressible issue. It may require the education of several generations. Our churches should begin at once the regular and systematic education in temperance of the children in Sunday-schools, Epworth Leagues, Junior Leagues and other young people's organizations. Whatever be the character of the instruction given, ultimate prohibition of the traffic should be the object.

Employers generally are giving more attention to the use of liquor by employees. Not only is every one of the more than 800,000 railway employees in the United States almost certain to be discharged if found under the influence of liquor while on duty, but the employees of some roads are liable to be discharged if seen entering a saloon while off duty.

Still another hopeful sign, and one that may be an important factor in the overthrow of the traffic, is the increasing interest in the social condition of the tenement house class. The saloon is the resort of the vicious and the criminal, both of which classes it also breeds; but it is also the resort of the poor, whose homes are so unattractive that they go to the saloon for social intercourse with their fellows. The saloon is the poor man's club.

The prophecy of the fall of slavery made by Abraham Lincoln in 1842 was fulfilled in less than twenty-one years. Men of that day would have deemed such a fulfillment in so short a period an impossibility. Many persons regard the fulfillment of the second part of Lincoln's prophecy an impossibility; yet the liquor traffic may be as near its end as was slavery in 1842. Let us, in our warfare against the saloon, adopt the sentiment with which Lincoln closed his famous Cooper Institute speech: "Let us have faith that right is might, and in that faith let us to the end dare to do our duty as we understand it."

The Convention City

It grows in beauty and stateliness upon the visitor. It is the "City of Homes and Churches." Evidences of comfort abound everywhere, while indications of wealth are not infrequently seen. It does not appear to have the extremes of society — the danger and often the disgrace of many great cities. It is Indiana's capital city, and worthily wears the honor of supremacy. The streets are laid out with much regularity, and there seems easy and direct passage to the central point, the great Capitol building. Asphalt paving makes carriage driving and bicycle riding a pleasure, and insures neatness at the crossings. Away into the suburbs for thirty miles splendid roads make country travel a

delight. Ex-President Harrison, its most distinguished citizen, says of Indianapolis: "A city offering the most alluring inducements to commerce and production; it is pre-eminently a city of homes." Its population is nearly 200,000. Its magnificent Soldiers' and Sailors' Monument is one of the most splendid and majestic tributes of patriotic love for the heroic dead to be found in America.

It is a Methodist city, one-quarter of all its churches belonging to our order. Drs. Quayle, Lasy and Tevis are the pastors of great churches here. The city pulpit is strong. Our Zion is influential in affairs civic, philanthropic and churchly. The two United States senators from Indiana are trustees of Meridian St. Church, of which Dr. Quayle is pastor.

Sunday by Telegraph

July 23.

The Convention today opened with the observance of holy communion in many of the churches. Nearly every Protestant pulpit in the city was occupied by visiting ministers. Bishop Galloway, of Mississippi, has been the chief orator of the Convention. Judged by the popular interest to hear him, Bishop McCabe is an easy second.

There were three immense meetings this afternoon in the interest of missions, with the same theme at night at the six monster services — one of vast size held in the open air around the soldiers' monument.

The Convention has surpassed all predecessors in the close attendance of delegates upon the meetings. The sessions closed amid Methodist prayers and consecration vows.

The Board of Control will begin its meet-

ing tomorrow morning, which will probably last till Wednesday. Some very important business will come before the Board for consideration and determination, and the issue is awaited with profound interest.

Convention Notes

From the White House comes the following telegram to the Convention, sent by our Methodist brother, the President: "Please accept for the convention my cordial greetings and hearty and best wishes. WILLIAM MCKINLEY."

— The city of Indianapolis is taking very great interest in the Convention. Many public buildings and business houses are elaborately decorated. The press is paying close and intelligent attention to the proceedings, and the reports are much more than ordinarily full and accurate.

— Dr. Du Bois, the Southern League editor and secretary, said in private conversation with a friend that he had traveled 60,000 miles during the past year, and had spent one hundred nights in the sleeping car. He is the busy official head of an organization which now numbers 6,000 senior chapters with 280,000 members, and 800 Junior chapters with 20,000 members.

— When Bishop Hurst, our polyglot Bishop, made his speech Thursday afternoon in Tomlinson Hall, he spoke in five languages. He did this to show the cosmopolitan character of the Epworth League. His introduction was in English. In Spanish, he referred to the acquisition of Cuba, Porto Rico and the Philippines and to the opportunity for the League to do good work in

[Continued on Page 96.]

HIGH-CHAIR JOYS



There are people in this city mean enough to give a child an uncomfortable High-chair on the plea that he won't complain about it.

We believe that it costs no more to add comfort if you sell enough High-chairs to pay for making a really fine design, anatomically accurate, with the correct angle of back, incline of seat, height of arm, etc.

We have brought out such a High-chair on chance, as it were, and offer a view of it here. The seat is recessed, and the child enjoys his comfort now after his daddy's own formula.

This is only one of a thousand little attentions which we try and show our customers. There are countless things here which no other furniture house pretends to supply. Really it pays to avail of such extensive facilities when you purchase.

PAINE FURNITURE CO.
RUGS, DRAPERY AND FURNITURE
48 Canal St., Boston

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN ZION'S HERALD.

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Send for a beautiful booklet free. It tells how to obtain, free, the famous Larkin premiums worth \$10.00 each.
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Always Specify

the gentle-acting and faultless Tarrant's Effervescent Seltzer Aperient. There is no remedy so good, so reliable, so appetizing, or so effective for constipation, sick headache, or that "out of sorts" feeling arising from a disordered stomach.

"It invariably gives satisfaction."

TARRANT & CO., Chemists, New York.

League Prayer Meeting Topics for August

REV. MATTHIAS S. KAUFMAN, Ph. D.

August 6 — Drifting. Eph. 4: 14; James 1: 8.

"Among the chords the fingers strayed
And an uncertain warbling made."

Listless dreaming! How much of it there is in many lives! Drifting! Jostled about by shifting storms and flowing tides! No compass. No rudder. No goal. Purposeless. How indefinite! How vague! Only drifting. "Driven with the wind and tossed." Does this describe the condition of any young people with whom you are acquainted? Try to show them a better way. Having no special object in view, they are drifting.

1. The bay. How beautiful its surface! Myriads of ripples dance with delight under the glitter of the morning sun. The waters play over the pebbly beach in joyous melody. Surely no harm can come from drifting on such a sea! None whatever, says the idle world. It is so pleasant just to let one's self go, and feel no care or concern — talents laid away in napkins, the will settling down in soft cushions. How congenial just to glide on a golden sea under the blue vault!

2. The breezes. Gentle enough are they — so soothing, so lulling. Lift they no voice of warning? Yes, to the alert ear, to the anchored soul. But the sleepy hear it not. The listless are deaf.

3. The gale. What a stir! What a commotion! Any danger ahead? Blue sky all gone. The sea so angry. What means all this? Poor drifting bark! How dark its future! How foreboding its outlook! A mighty billow smites it, and lo! it is seen no more. How sad! Such is the fate, the doom, of drifting.

ANCHORS.

1. Industry. What a blessing that most of us have to work! May we not believe that all the ills of life coming to us from the natural world are intended to keep us from becoming indolent? Enjoyment of honest labor is one of the surest safeguards against vice.

"Eschew the idle vein,
Flee from doing naught!
For never was there idle brain
But bred an idle thought."

2. Finding one's natural bent. God has a plan for every life. This plan may be found by those who are anxious to find it. When found it will prove to be the best that could be devised. There is wonderful satisfaction in the conviction that we have chosen the vocation in life for which we were created. You may find yourself like a piece of Labrador spar, which will display only dullness until you get the light at the right angle, when it yields a charming brilliancy.

3. Wisdom. This is adapting the best means to the best ends. Its beginning is that fear of God which leads us to seek His will in all things; its end that perfect love which casts out all tormenting fear.

4. Concentration. Talents, like gunpowder, must be confined in order to be most effective. The vine-dresser does not allow the life of the vine to scatter itself through scores of little twigs. These he trims off that the vitality may be centred in few branches in order to produce rich clusters of fruit. Michael Angelo being asked why he did not marry replied: "Painting is my wife and my works are my children."

5. Faith in God. This is "an anchor to the soul, both sure and steadfast." It is the anchor that keeps the ship from drifting. No sea craft is complete for a long voyage without its anchor. It is related that in the short naval battle of the "Merrimac" against the "Congress" and "Cumberland," the anchor of the former was shot away. Ever after that iron-clad battleships were constructed with an anchor well, in which the anchor may be kept when out of the water. Faith must be ready for use at all times.

COMPASS AND RUDDER.

1. Conscience. This is not always a safe guide, but it is the best we have. When enlightened by God's Word and in accord with the indwelling Spirit, it may be relied upon. It is the soul's compass.

2. A high ideal of character. This will ever keep life's ship headed in the right direction. Decision firm and unyielding will hold the ideal up and not allow it to droop. Remember Daniel in Babylon. He made up his mind that he would do right at all hazards. He never drifted with the evil tides about him. He had a mind of his own and dared to be true to his best conceptions of duty.

Ephworthians, remember that you are created for a splendid purpose! Each one has his duty to perform, his character to achieve, his destiny to determine. Drifting is certain ruin. Sailing in accordance with Heaven's rules of navigation must bring to that blissful haven from which there is no more sailing out upon a stormy and dangerous sea.

August 13 — A Service of Promises. John 14: 1-14.

God's Word is a casket of jewels. Open it and diamond after diamond, with other precious stones, will flash before you. Behold the pearl, "God is love;" the ruby, "The blood of Jesus Christ His Son cleanseth us from all sin;" the emerald, "All things work together for good to them that love God;" and that inestimable Kohinoor, so familiar to the Christian, John 3: 16. Promises! There are over thirty-two thousand in the Bible, we are told. And back of each is One whose resources are inexhaustible. Banks fail. Insurance companies fail. Business firms fail. Wealthy men often fail. But God redeems every one of His pledges. He has never failed once since the world began and He never will fail. How rich are His heirs! Well may they "rejoice with joy unspeakable and full of glory."

GLEAMS.

"Can I do anything for you?" said an officer to a dying young soldier of the Civil War. "Nothing, unless you are willing to bring my Testament from my haversack." This done, the officer inquired if he might read some special passage for his comfort. "Yes, thank you, from the fourteenth chapter of John, the promise, 'Peace I leave with you, my peace I give unto you.' After hearing these dear words from the precious Saviour's lips, the young patriot looked into his benefactor's face and said, "I thank you, sir. I have that peace, and I am going to that Saviour." In a few minutes the glorified spirit soared away in spotless purity to the Hand stretched forth for its reception as Noah received the dove into the ark.

"Let not your heart be troubled." How soothing has this sentence been to multitudes of troubled hearts! Like a seraph strain it cheers and comforts and inspires.

"In my Father's house are many mansions." Every saint will be exactly suited. His mansion will be fitted just to his taste. Every comfort, convenience and desire will be provided for. The same divine skill and love which has given the bird wings, the fish fins, and supplied light for the glow-worm, strong roots for the mountain oak, and a thousand hands for the climbing ivy, knows how to make each child of God perfectly at home in mansions above.

"I will come again and receive you unto myself." A sorrowing mother bent over her dying child. Hoping to comfort her darling she spoke to her of the glories of heaven — its brightness and shining countenances. The little feeble voice interrupted her, saying, "I should not like to be there, mother, for the light hurts my eyes." So, to change the picture, she mentioned the songs of the angels, the many harpers and multitudes of sweet voices before the throne. Again the delicate, frail sufferer spoke, "Mother, I cannot bear any noise." As a last resort she took her precious one fondly into her arms; and then, conscious only of the nearness of love, the faint whisper came, "Mother, if heaven is like this, may Jesus take me there!" With a love more tender and satisfying than that of a mother will the dear Saviour come to receive unto Himself each one of His own precious children.

"I am the way, the truth, and the life." To us the way may sometimes be obscure, and threatening dangers may appear. But if faith wavers not it will be just as well for us as if it were illuminated at every turn. A noble son was to undergo a very critical surgical operation. It was thought best to inform him of its serious nature and that the father should impart the information. At the tidings the boy turned pale and trembled. Upon being asked whether he was willing to subject himself to the treatment, he replied, "Yes, father, if you will hold my hand." His father did hold his hand and led him straight to larger life. Let Christ take your hand. He will lead you in the right way to truth and life eternal.

"If ye shall ask anything in my name I will do it." What power is there in the name of Jesus! During the Civil War there was a judge who was very much interested in the suffering soldiers. A dear boy of his own was in the army, which gave him great sympathy for all other boys in blue. In course of time, however, a very important case, which required unusual study, came to him for trial. While thus engaged he resolved that he must not heed a single request for aid. One day during this time of intense application a poor soldier entered his office. His clothes were torn and his face showed that he was suffering from illness. The judge proceeded with his work as if not noticing him. For a time the poor fellow kept fumbling in his pocket. Perceiving that he was not welcome there, he said in a disappointed tone, "I did have a letter for you, sir." The judge made no answer. Presently the soldier's thin, trembling hand pushed a note along the desk. The judge was just about to say, "I am too busy to attend to anything of this kind today," when his eyes noticed the handwriting of his son. Thereupon he picked it up and read: "Dear father, the bearer of this note is one of our brave soldier boys. He has been dismissed from the hospital and is going home to die. Please help him in any way you can, for

Charlie's sake." "For Charlie's sake!" What a change these words wrought! "Come into the house, my friend," he said. "You are welcome to anything we have." Then a good meal was spread for him and he was given Charlie's bed for a rest. In a suit of Charlie's clothes he was dressed and was presented with enough money to take him home in comfort. All for Charlie's sake! "If ye shall ask anything in My name I will do it."

August 20 — The Leaven and the Meal (Missionary meeting). Matt. 13: 33; Dan. 2: 31-35, 45.

The leaven — what a homely figure, yet how meaningful! how forceful! As usual Christ chose an every-day object wondrously well adapted to illustrate and enforce the truth He desired to teach.

1. A convenience. No amount of molding, pulling, pounding, stretching or beating could accomplish what a little leaven would do.

2. A necessity. Other things might be offered as a substitute for the leaven. But if the food was to be thoroughly healthy and palatable nothing could take the place of leaven in the domestic economy.

3. A silent force. No noise, no sound, is emitted. You cannot hear the working of the leaven any more than the rising of the sun.

4. An all-pervading power. It does not work in one portion of the meal to the exclusion of the rest. There is no partial selection, but every particle of the entire mass is completely pervaded. Thus is it with the religion of Jesus Christ. It is a convenient, necessary, silent, all pervading force in human society. Gradually but unerringly it is penetrating all human activities, and ultimately the entire race will feel its saving power. It is perfectly adapted to its sublime purpose.

The meal. This represents, in some sense, mankind. Without religion, the pure gospel of Christ, it is an incomplete mass utterly failing to meet its high purpose as designed by its Creator. As leaven in the meal produces a beautiful, wholesome effect, so the Gospel permeating heathen lands and heathen peoples must raise them to heights of usefulness and enjoyment otherwise impossible.

1. "Three measures." A somewhat fanciful interpretation may here find reference to body, soul and spirit. True religion vitalizes the whole being.

2. As applied to the race, it may include the home, the church, the state, these three representing all human interests. The leavening process has not by any means yet penetrated all the molecules of the meal, but this is its work and it will not cease working until all is leavened. The stone cut out of the mountain without hands shall roll on and on till all opposition is broken down, and the whole earth will be filled with its presence (Dan. 2: 45).

ADVERSE CONDITIONS.

1. Religion having its source in Christ always vitalizes and improves the life when allowed its legitimate effect. Where it seems to fail we may be confident that it is not received in the right spirit. It is like a winged seed that is borne along by the wind from spot to spot and never shoots out its roots until it meets with favorable soil. This Gospel germ has been borne over the earth, and wherever it is received into good soil it bears a glorious harvest. Sometimes the richest soil is found in the virgin fields of idolatrous lands. Northern India has proven a most fertile field. Untold thousands are ready for baptism into the Christian faith, but we have not a sufficient force

of teachers to give them the needed instruction.

2. The most formidable hindrance to the spread of Christ's leavening power is found to be the indifference of His own people. They lose their zeal and interest. They withhold their means, rob God of tithes and offerings, spending upon themselves needlessly the money that is due Christ's cause.

3. Infidelity has opposed the spread of the leaven. Voltaire did his utmost to remove it entirely from the meal. When residing in Geneva he boastfully declared that before the nineteenth century Christianity would have disappeared from the face of the earth. But the very room in which this boast was made became a Bible depository and was filled with God's Word. No century bears comparison with the present one in the rapidity with which the Gospel leaven has worked.

THE MYSTERY.

The leaven of the Gospel cannot be seen but it can be felt. It cannot be defined but it can be experienced. Only those who have felt its workings can appreciate its blessedness. To those who experience its vitalizing efficacy it becomes indescribably valuable. It is not a rule, a creed, a dogma, but a life — the Christ-life within the soul of man. For it men and women will give their lives. A Scotch woman applied for admission into the church. The minister asked the usual difficult questions for the examining committee and she failed in every question. Thereupon she was told that she should learn something before she applied again. Turning to tears, with great tears rolling down her brown cheeks, she said: "Sirs, I canna speak for Jesus Christ; but I love Him so much that I can see for Him." This heroic spirit is demanded for mission work and for work in the home land.

August 27 — Green Pastures; the Christian's Pleasures. Psalm 23.

The twenty-third Psalm! What a train of cheering thoughts it awakens! Doubtless no other portion of the Bible is so familiar to Christians. Where is the sheep that does not know the Shepherd's voice as it rings out through these beautiful words? So charming is it and so blithesome that it has been called the nightingale Psalm. As such it has been singing more and more sweetly for thirty centuries. In every language of Christendom it has inspired hearts with confidence in God. It has dispelled grief and soothed sorrow. Before it doubts have fled as morning mists before the rising sun. By its troubles are banished, the poor are enriched and the disappointed are filled with hope. To the sick it has been a balm, to the widow a consolation, and to the fatherless a comfort. It has illuminated the hospital and given to the dying slave a larger freedom than ever known by his master. Beautiful Psalm! Sweet messenger of hope! The songs inspired by thee have been like the sands of the seashore for multitude and like the stars in brightness! Not yet is thy mission fulfilled! As long as there are sins to distress and vices to ruin, as long as there are hearts to ache and souls to mourn, must thou go forth on wings of mercy! Our children and our children's children will need thy melody. Not until the "wheels of time stand motionless at the gates of eternity" will thy work be completed. Then return to the bosom of thy God, whence thou camest, and there forever mingle thy notes with all the celestial strains which will make up the music of heaven.

THRILLING NOTES.

1. "Thy rod and thy staff, they comfort me." Even the rod of correction is a comfort when held in the hand of love. And the staff becomes an instrument of safety

and support. It affords security against attacking enemies and in every dark valley it aids in finding the right path. On one of the battlefields before Richmond a noble-looking Confederate soldier was found dead. Under one of his cold, stiff hands lay an open Bible with his forefinger pointing to the words, "Thy rod and thy staff, they comfort me." No comment is needed to explain the consolation of that dying hour.

2. "Thou preparest a table before me in the presence of mine enemies." Madam Guyon was a prisoner in the castle of Vincennes in 1695. There within those narrow walls she experienced so much of God's presence that it was to her a continual feast. From the table spread before her in the presence of harsh enemies, she has given us this expression of her satisfaction:

"A little bird I am,
Shut from the fields of air;
And in my song I sit and sing
Of Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleases Thee."

3. "Surely, goodness and mercy shall follow me all the days of my life." At the close of each day Alpine shepherds from the lower cliffs call to those just above them — "Praise be to God, good night." And the ones addressed take up in turn the same salutation. So from cliff to cliff rings and echoes and resounds this doxology, until the notes of thanksgiving reach the angels' ears. May not this be our attitude of ever-hopeful praise? If loyal to Christ we may march on into the future without fear, never dreading the unfolding of God's plans. Beautiful and blessed surprises of divine goodness and mercy await all who trust in Him. Often do they sing, "My cup runneth over."

Brockton, Mass.



The look of satisfaction in a woman's face is the best recommendation of

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Gelatine

It receives the praise of every housewife who tries it; the unanimous endorsement of the leading chefs of America. It is supreme in the kitchen because of its reliability, being free from acids and artificial flavoring, simply a pure gelatine; supreme on the table because there is no jelly like that made from KEYSTONE SILVER WHITE GELATINE. Proved by every test that science and culinary art can apply to be the best gelatine the world produces. Used in the best mansions and hotels of the country. You as well can test its quality. Why not try it?

If your grocer cannot supply you, send us his name and we will send you a sample package free, with recipe by the most noted chefs. A full size box mailed for 1c.

MICHIGAN CARBON WORKS,

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The largest makers of gelatine in the world.

About Washing Compounds

In calling the reader's attention to the Pearline advertisement on page 934 of this issue, let us quote the renowned Mrs. S. T. Rorer on the subject of Washing Compounds. The following is from "Table Talk," Philadelphia, Pa.:-

The art of washing has not progressed so rapidly as other household employments, and if the introduction of a good washing powder will in any way ameliorate the conditions of our domestics and make washing a pleasure, I should be glad to see such enter every house in the land. It is a well-known fact that two tablespoonsfuls of washing powder will do more good work in one hour than a strong woman and board in three. Many housekeepers object to these "quiet workers" on the plea that they rot the clothing. This is, of course, not true, unless you purchase cheap powders, and even then I doubt if the "everlasting" rubbing, which one can hear to the very top of the house, does not do by far greater injury.

THE CONFERENCES**VERMONT CONFERENCE****Montpelier District**

Northfield. — One of the sons of Rev. A. W. C. Anderson graduated from Montpelier Seminary at its recent Commencement with a good rank. Hon. Frank Plumley of this church is doing yeoman service in making temperance addresses in various parts of the State under the auspices of the Anti-Saloon League.

Amsden. — Rev. C. M. Charlton supplies at this place, preaching here on alternate Sabbaths with the Baptist pastor at Perkinsville. Such has been the growth of the congregations that it has been found necessary to enlarge the seating capacity of the chapel by one-half.

South Reading. — This place is also fortunate in enjoying the pastoral and pulpit services of Mr. Charlton of Perkinsville. The congregations at this point have been steadily increasing, and seventy were out on a recent Sabbath — a very large number for this place. At this point, also, there are signs of a gracious outpouring of the Spirit.

Thetford Centre. — Rev. A. H. Baker, the indefatigable pastor at this point, is on hand with the benevolences of the church, the collections on Children's Day being more than twice as large as last year. The amount for General Conference expenses has also been raised, and a beginning made on the missionary collection. This is a good example to be followed. No doubt many have already preceded or followed it, only the facts are not known to the writer.

Rochester. — A Junior League has been formed at this place, the efficient superintendent being Miss Jennie Hall, the popular superintendent of the Sunday-school. Mrs. Sharp's health is much better, and she is able to accompany her husband to his services at Hancock and Granville.

Springfield. — Mrs. Dr. Rowland is visiting her old home in Ohio. It is hoped that this trip may be greatly beneficial to her health.

West Fairlee. — The salary of Pastor Baker was increased \$25 at the first quarterly conference, and all expressed a faith that it could easily be

paid. Rev. Mr. Ellis, the former pastor at this place, enters Drew Theological Seminary the coming fall.

White River Junction. — Rev. A. J. Hough is being called upon for various patriotic addresses, and was pressed into service for a Fourth of July oration at Weston.

Wilmington. — Pastor Yerks has been selected to have charge of the singing at the coming camp-meeting at Claremont Junction. Affairs move on well in this charge.

Windsor. — Rev. C. F. Partridge has been abundant in labors at this point, and showed the largest number of calls of any pastor on the district. Nearly four hundred people crowded into the church to listen to his able baccalaureate sermon before the graduating class of the high school.

Union Camp-meeting. — The union camp-meeting will be held at Claremont Junction as usual, from Aug. 22 to 28. The celebrated evangelist, Rev. Ralph Gilliam, of Medford, Mass., will be present on three days. Several new features will probably be added, and it is hoped that the occasion may be one of unusual profit.

South Royalton. — There are indications of times of refreshing from the presence of the Lord at this place. Rev. J. D. Beeman, the enthusiastic and energetic pastor, is alive to all of the interests of the charge, and was expecting to receive 4 on probation and 3 from probation into full membership last Sunday. RETLAW.

MAINE CONFERENCE**Portland District**

Kittery, First Church. — The Epworth League has raised \$125 for the inside decoration of the church. The repairs upon the outside, planned by the trustees, have been completed.

Eliot. — The Sunday-school has grown in numbers and in interest since the last quarterly conference. Faithful work is being done for the children on this charge. The pastor, Rev. F. C. Potter, has the good fortune to spend his vacation at the Epworth League Convention in Indianapolis. E. O. T.

NEW ENGLAND CONFERENCE**Springfield District**

General Conference Expenses. — It is to be hoped that the pastors and official members have given due heed to the request of the commission on entertainment of the approaching General Conference — that the amount apportioned should be raised and paid as soon as July 1. If not, the matter should be taken in hand at once. There is grave danger of a deficit unless early and earnest heed be given to the matter, and each pastor and church has a responsibility in the matter. The probability of admission of an increased number of laymen emphasizes the necessity of immediate attention to this duty. If a suggestion may be allowed, the writer would intimate that as a rule it is advisable to place this item in the current expenses, and see that it is paid at once. But in any case, and by whatever method, let the money be secured and forwarded without delay.

Belcherstown. — Pastor L. E. Bell, newly appointed, has been diligent in pastoral visitation, according to his report to the first quarterly conference. The probability is that the chances will be in better shape than was feared a while ago.

Feeding Hills. — As recently noted in these columns, plans have been perfected for the new church, to replace the one burned Feb. 14. The Springfield Republican of July 13 gives a print showing both the exterior and the interior as they will appear; and says: "It will be a cozy little structure with a seating capacity in the audience-room for one hundred and twenty-five persons, and room in the chapel for seventy-five more. The audience-room and chapel will be on the same level, and so arranged that they can be thrown together in case of a large meeting. There will be no basement, save a room for the furnace, by which the building will be heated. It will be a frame building, with a tower at one corner, through which the entrance will lead to both the audience-room and the chapel. It will be finished in natural wood, and will be open to the roof, as is the case with most modern churches at present. The work of building will be begun soon, and it is the intention of the building committee to have the church paid

for entirely as soon as completed. It will cost between \$2,000 and \$3,000.

Florence. — On the evening of July 12, during a very severe thunder shower, the spire of our church was struck by lightning, taking off the upper part of the steeple and tearing off some shingles from the sides. The bolt did not penetrate the interior, but caused considerable damage to the outside of the church. The building did not take fire. It is to be hoped that insurance was properly effected, with lightning clause duly inserted.

H.

A Lady Reader Writes How She Made Money to Build a Home

I have been so successful in the last few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$900 a day for the last five months. There is a big firm in Pittsburgh that manufactures SUGARINE. I tried the Sugarine myself, and I can recommend it as splendid, so I sent for samples to start with. I found the work so pleasant and easy that I have kept right at it. This Sugarine is 400 times as strong as sugar. It only required one drop to sweeten a cup of coffee, tea or milk. Used for pastry, cannet fruit and anything that sugar is used for. Guarantees perfectly pure. You can sell one to three bottles in ev'ry house you canvass. Write to W. H. Baird & Co., 98 Station A, Pittsburgh, Pa., and they will send you full particulars. With the proceeds of my work I am building a very nice home. Try it and report your success.

A CONSTANT READER.

Dr. Strong's Sanitarium

Saratoga Springs, N. Y.

For health, rest, or recreation. The appointments of a first-class hotel, elevator, steam, suites with bath, sun-parlors and promenades on the roof. Elegant Turkish, Russian, hydro-electric, mineral water and all baths. Electricity in its various forms, massage, etc. Croquet, golf. Send for illustrated circular.

Of Interest to Advertisers

The issue of the Directory of the American Press for 1899, published by the large Newspaper and Magazine Agency of Lord & Thomas, Chicago, Ill., has just appeared. This neat little book, besides having all its usual interesting features, contains many which are new and attractive. This is the first Newspaper Directory to enumerate the several boroughs of Greater New York. It is also the first to list the papers published in Porto Rico, Cuba, Hawaiian and Philippine Islands.

Pale, Thin, Delicate Somatozole

A Perfect Food,
Tonic and Restorative.

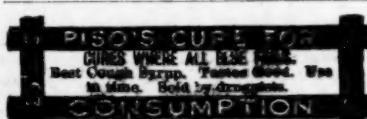
It is a powder made from the most nourishing elements of meat, prepared for the nutriment and stimulus of weak systems. May be taken in milk, water, tea, coffee, etc.

At druggists' in 2-oz., ½, ¼ and 1 lb. tins.
Pamphlets mailed by Farbenfabriken of Elberfeld Co., 40 Stone St., New York City, selling agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

Cancers Cured

The Absorption Process is a conceded success. Scarcely a failure in sixteen years. No Knife. No Caustic. No Blood. No Pain. Write

Dr. Hess, of Grand Rapids, Mich., for particulars and references. For cancer of the breast, if not broken out, treatment can be sent.



There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

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CHURCH REGISTER

HERALD CALENDAR

New England Chautauqua S. S. Assem. at Montwait (Lakeview) South Framingham, Mass.	July 17-28
Christian Workers' Union Conf. at Old Orchard, Me., L. B. Bates, Leader,	July 22-31
New Haven District Camp-meeting at Plainville,	July 24-29
Holiness Camp-meeting at Heding,	July 24-28
New Haven District Assembly at Plainville,	July 31-Aug. 4
HEDDING CHAUTAUQUA ASSOCIATION:	
Summer School, Biblical Institute, Assembly,	July 31-Aug. 19
Piscataquis Valley Camp-meeting, West Dudley Camp-meeting, Weirs Camp-meeting, Morrisville Camp-meeting, Empire Grove Camp-meeting, Richmond Camp-meeting, Rev. I. T. Johnson, Leader,	Aug. 7-12
Northport Camp-meeting, Martha's Vineyard Camp-meeting, Hedding Camp-meeting, Laurel Park Camp-meeting, Asbury Grove Camp-meeting, Willimantic Camp-meeting, Claremont Junction Camp-meeting, Sheldon Camp-meeting, Groveton Camp-meeting, Wilmot Camp-meeting,	Aug. 12-19
YARMOUTH CAMP-GROUND:	Aug. 19-26
Concert Day, Temperance Day, Sunday-school Day, Missionary Day, Camp-meeting,	Aug. 21-28
STERLING CAMP-GROUND:	Aug. 21-28
Epworth League Assembly, Sterling Camp-meeting, Swedish Camp-meeting, Strong Camp-meeting, Maine State Epworth League Convention at Northport Camp-ground, East Livermore Camp-meeting, North Anson Camp-meeting, Rockland District Camp-meeting at Noblesboro,	Aug. 23-30
Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.	Aug. 28-Sept. 2

MARRIAGES

PIERCE — SMART — In Monmouth, Me., July 21, by Rev. T. E. Cramer, Arthur W. Pierce, of Bennington, N. H., and Jennie A. Smart, of Monmouth, formerly of Hillsboro, N. H.

NEW CHURCH. — Old Orchard, Me., is a small city by the sea, and evidently will grow larger. The music of hammer and saw is heard. Summer cottages are transformed into residences. Some Portland business men have their homes there. Many noble Christian ladies reside among the beautiful pines. A grand, hard beach receives the Atlantic waves for miles. Evidently this favored spot received the kindly thought of the divine Creator. It is the belief of the selectmen that Old Orchard is to have a substantial future, and will steadily grow in favor. There are many large hotels and good houses. The town has not yet done much in the way of church building, but their eyes are toward the future with faith and hope. A new Methodist church, costing about \$3,000, is to be erected, probably to be begun in October. One lady has given her check for \$300, and the total pledges are above \$1,400. Several denominations are in the congregation, and all are welcome. The social services are earnest and spiritual. The presiding elder of Portland District realizes the need of a church here, and encourages speedy action. It is planned to have metal ceiling and oak pews. Do something to build a church here at once. It is an honor to have a share in a noble cause. Old Orchard was named from an orchard planted here about 1838 by Thomas Rogers. We labor for more blessed fruit than apples. Ground will be broken for the foundation at 4 p. m., July 27, under the leadership of Rev. L. B. Bates, D. D. For further information address the pastor, Rev. Howard A. Clifford, Old Orchard, Me.

LANDOR, the poet, says in one of his sweet little sonnets: "We are what suns, and winds, and waters make us;" but unfortunately suns will scorch, winds will roughen, and waters will not remove the injurious effects of the other two upon the lovely complexion of the fairer sex. For ages chemists have tried to distil from herbs and minerals an elixir of beauty; but they have failed, and it was left to modern times to find a cosmetic which should remove every speck and blemish, and leave a soft and pearly loveliness upon the roughest skin. Gouraud's Oriental Cream does this, and while so perfectly harmless that spring water is not more so, it has a magic influence upon the complexion which cannot be overestimated or believed until realized. To our lady readers we simply say, would you be as lovely as kindly Nature intended? Then use the Oriental Cream.

INDUSTRIAL HOME. — Mallalieu Seminary, Kinsey, Ala., a school among our poor white brethren, is doing grand work for God and humanity, helping to save the South for Christ, and fit our people for a better and nobler civilization. We have just bought a new property, and are hoping by the help of friends to fit it up as an Industrial Home for girls. There is no such Home in all the great State of Alabama. Brethren, the chance for the mental training of the poor girl of the South is not nearly so good as that of the poor boy. We hope to be able in this Home to teach the girls habits of thrift and industry, better modes of housekeeping, and domestic science in general. Our property must be remodeled and furnished throughout. If I tell you what we want, will you help us? Well, read: We want a large-sized cook-stove, with reservoir and all the furniture, 21 heavy, substantial chairs, 8 rockers, 8 bureaus, 8 commodes, 8 toilet sets, 16 iron bedsteads, single, with springs, mattresses and bedding, also lamps, crockery, knives, forks, spoons, etc. The first term of such a school is the hardest. If any brother or sister, or society of any sort, would send us a few barrels of provisions, it would be of immense advantage to us. If you want to know about us, ask Bishops Mallalieu, Nine, McCabe, or Goodsell. If about the work, address Rev. Geo. M. Hamlin, D. D., Cottage City, Mass.

IMPORTANT CHANGE

Boston & Albany Railroad

The colossal new South Station is now the place of departure of all trains over the Boston & Albany railroad. This step, long contemplated, was taken on Sunday last, when the old station was deserted for the tracks assigned them in the new.

This was not however the first use made of the South Station by this road, for on Wednesday of last week four excursion trains from Worcester and intermediate points, comprising 52 cars, were run into and returned from the new station. Nearly 4,000 persons were on these trains, a fitting introduction to this mammoth railroad terminus.

The General Offices of the Company are also moved to the new station at the foot of Summer Street.

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E. W. VIRGIN.

Dedham, July 17.

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NATIONAL TRUST CO., Warden Bldg., Washington, D. C.

HOSPITAL VISITATION. — As an initial step in federative work in this city, the Evangelical Alliance of Boston and vicinity has engaged Rev. S. K. Mitchell to visit the hospitals during the summer months and minister to the spiritual needs of Protestant patients. He will also have charge of the Sunday afternoon meetings on the Common held under the auspices of the Alliance. Your cooperation in both these enterprises is earnestly solicited. If any members of your congregation are in the hospitals of the city, kindly notify Mr. Mitchell and he will take to them the cheer and comfort of his large-hearted Christian sympathy, while you will have the satisfaction of knowing that they do not suffer from lack of pastoral care during your absence. Please have this notice read in your church. Mr. Mitchell's address is 633 Washington St., Dorchester. Contributions for this work may be sent to the treasurer of the Alliance, Mr. C. F. Letteney, 31 Province St., Boston. Com.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, relieves all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

DR. GOUCHE AT COTTAGE CITY. — Rev. Dr. John F. Goucher, president of the Woman's College, Baltimore, will preach at Cottage City on Sunday, July 30, in the interest of the Woman's Foreign Missionary Society. He is a very enthusiastic speaker, and from his knowledge of our missions cannot fail to instruct and interest his audience.

Mrs. S. P. UPHAM.

Shipment of Bells Abroad

Recent shipments of great bells from the McShan Bell Foundry at Baltimore, illustrate the widespread demand that exists for these famous musical toned bells throughout the world. Shipments have been made not only to all parts of our own land, but to Colombo, Isle of Ceylon; David, South America, and Shanghai, China. These shipments abroad, as well as domestic sales, increasing year by year, tell a tale of good bells well made which carry and spread abroad, among other messages, the fame of their founders.

OVER 6,000,000 BOXES SOLD YEARLY.

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is simple
as A B C.

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50 years.

There is a reason for everything, and the reason for the popularity of Beecham's Pills is, that they fill all the requirements of a general antidote for ALL BILIOUS AND NERVOUS DISORDERS in a more satisfactory manner than any proprietary medicine ever placed before the public. Beecham's Pills are brought before your notice, and, whether you require them or not—if not today, you may tomorrow—when the necessity arises you should, in your own interest, take them. The reason for their need is often best known to yourself, but be that as it may, you will show good judgment by taking them in reasonable doses, and doing so as simple as A B C.

The enormous sale of Beecham's Pills has been achieved without the publication of testimonials, the fact being that Beecham's Pills recommend themselves.

Sold everywhere, in boxes, 10 cents and 25 cents each.

OUR BOOK TABLE

The Life and Times of Hannibal Hamlin. By his grandson, Charles Eugene Hamlin. B. B. Russell: 67 Cornhill, Boston. Subscription price, \$4.

This stout, well-written book, telling the life-story of one of the few most notable men of his time, covers also and quite fully one of the most important eras in the history of this country. It is, therefore, a very essential volume because it contains information with which every loyal American should seek to be familiar. Hannibal Hamlin's life would be remarkable from its close intimacy and association with the life of Lincoln, but that significant period only covers a segment of his history. The book is inspirational to the young American, for Mr. Hamlin is another splendid illustration of the self-made man among us, and he stood for great principles at great cost — an example especially stimulating to our noble youth.

Mr. Hamlin began his public life as a Democrat, but from the very outset he made no secret of his antislavery convictions. These were, of course, obnoxious to a powerful element of his party, but his ability and his aptitude for public service were so generally recognized that he was elected to Congress in 1843 from the Penobscot District. In the National House he promptly made his mark. He stood his antislavery ground firmly, though without offensiveness, and his course won the distinguished commendation of John Quincy Adams, who had returned to the House to brighten and magnify the fame which he had brought from the exalted office of President. In 1856 Senator Hamlin formally withdrew from the Democratic Party and joined the Free Soil Republicans. He carried Maine that year for the Republican Party, making himself Governor, once more United States Senator, and finally, as it transpired, Vice President of the United States.

The author enters at length into the reason for the displacement of Mr. Hamlin as candidate for Vice President by Andrew Johnson, charging the result largely upon Charles Sumner, and he certainly makes out a *prima facie* case. As we have said, the volume is much more than a biography; it is a contribution to the history of the country in a crucial period.

Cromwell's Own. By Arthur Paterson. Harper & Brothers: New York and London. Price, \$1.50.

In his latest historical romance Mr. Paterson has given us an intensely interesting description of the period of the great civil war in England. Cromwell and his sturdy Roundheads, with their religious intolerance held in check in rare instances by personal love for their leader, move before us as in real life. The hero of the book is Ralph Dangerfield, whose father, a proscribed Socinian, has written a book in defense of his belief and is condemned to severe punishment, in consequence of which he dies. Ralph, vowing vengeance upon the king and his court, goes abroad for two years to study the art of war. Upon his deathbed his father gave him a letter to Cromwell, which he delivers upon the outbreak of war in England, and is received into Cromwell's own home and made an officer in his troop. Here he meets Rachel, Cromwell's ward, with whom he falls in love. Under the taunts and gibes of her uncle, Isaac Hepworth, a ranting Covenanter, he avows his belief in his father's religion in such a way that he

wins Cromwell's entire sympathy, but is treated with scant courtesy by the rest of the family. From here the story moves on with fine dramatic action, and the reader will be well repaid by following the fortunes of the hero to the end of the last chapter.

The River Syndicate. By Charles E. Carryl. Harper & Brothers: New York and London. Price, \$1.25.

This volume comprises seven short stories which deal with the shady side of life known to the detective. The plots of some of them are fresh, and hold the interest to the end, notably "Captain Black" and "The Asper Agency." The first describes the substitution of a noted criminal for a man who falls overboard from the deck of a steamer while crossing the Atlantic. Even the wife is deceived by the resemblance. "The Asper Agency" writes to confidential clerks who have defrauded their masters, asking them to come to a certain address if they wish help to establish their lives once more on an honest basis. Once in the toils, it is a question of blackmail. Most of the stories are strong and brightly written.

An Ode to Girlhood, and Other Poems. By Alice Archer Sewall. Harper & Brothers: New York and London. Price, \$1.50.

This is a collection of very pretty poems, "An Ode to Girlhood," from which the book takes its name, being the most ambitious. It is daintily written and full of high ideals. Some of the shorter poems, notably, "How Love Came," manifest a tender devotional spirit. The author shows in these few poems an artistic touch, with a deep, true love of nature, and in the future we shall undoubtedly hear more of her.

Katharine Conway. By Margaret E. Blackburn. Charles Wells Moulton: Buffalo, N. Y.

Katharine Conway is one of a large family of boys and girls. Her father builds a new house, as they have outgrown the old one; and as both father and mother believe in permitting the older children to share their plans, there is much discussion about rooms and furniture which gives an insight into the character of the children. Mrs. Conway is a sweet Christian woman, and mainly through her influence all her children, and finally her husband, are brought into the church. Katharine's love story, with its complications and misunderstandings, brought about by her sister's jealousy, adds much to the interest of the book.

Magazines

The July *Book Buyer* presents as a frontispiece a portrait of W. D. Howells by Penrhyn Stanlaue, which it considers "the most satisfactory likeness of Mr. Howells, except, perhaps, Mr. St. Gaudens' medallion." In "Lowell the Man" Elisabeth Luther Cary reviews Edward Everett Hale's new book, and George V. W. Duryee gives some pleasing reminiscences in "A Few 'Lowells.'" The "Rambler's" note book is full and entertaining. (Charles Scribner's Sons: New York.)

Lippincott's for July is very attractive in its new cover and new type, but is not so wholly changed as not to seem like an old friend. The complete novel this month is by John Luther Long, entitled, "The Fox Woman." Admirers of "David Harum" will turn with avidity to the story by the same author, the late Edward Noyes Westcott, the only posthumous work left by him, with the title, "The Teller." Other contributions of interest are: "The Saloon in Old Philadelphia," "Small Deer," "What are Women Striving For?" "Building a Trust," "Self-Propelled Street Vehicles," "The Cited," "A Practical Submarine Vessel." There are poems by James Whitcomb Riley, Francis Howard Williams, and Lizette

Woodworth Reese. A new departure is a frontispiece — this month a portrait of Mrs. William Bingham, from the original by Gilbert Stuart. (J. B. Lippincott Co.: Philadelphia.)

Current Literature for July has well-filled departments, chief of which are the "Educational," "Gossip of Authors," "Current Literary Opinion," "Pen Pictures of Travel," "Sport and Adventure," "Contemporary Celebrities," "Invention and Industry," "Science," "Poetry," etc. Some of the topics treated include "Military Training in Schools," "The By-ways of Journalism," "Mayor Jones of Toledo," "Maarten Maartens, the Dutch Novelist," "Mrs. A. D. T. Whitney at Home," "Common Sense in Summer Outings," "Modern Improvements in Gunpowder." A portrait of Samuel Minturn Peck is given as a frontispiece. (Current Literature Publishing Co.: Bryant Building, New York.)

The July *Ladies' Home Journal* is up to its usual high mark in the variety and excellence of its articles, stories, and numerous departments. William Perrine goes back to the days "When Washington was Married." Prof. J. H. Gore describes some of the remarkable vagaries of "The Moonlight King" — Ludwig II. of Bavaria. Clifford Howard tells us that "The First Camp-meeting in America" was held on the banks of the Muddy River, near Russellville, Ky. The page devoted to "Some Dainty Fruit Desserts for the Summer Table," reproduced from photographs, is extremely appetizing. But we can only enu-



merate a fraction of the good things in this magazine, which is filled to overflowing with something to suit every taste. (Curtis Publishing Co.: Philadelphia.)

The July Quiver is an inviting number, containing a generous amount of Sunday and general reading. "Picking Them Up" is an account of a visit of the Duchess of York to the children of criminals in the Princess Mary Village Homes. "Silent Sermons" is a delightful illustrated paper by J. A. Reid. The late Canon Bell, D. D., tells us about "The Peasant Girl Poet of Italy," Ada Negri. There are new and interesting chapters in the serials — "For the Sake of her Child" and "Colina's Island" — with several complete stories. "Temperance Notes and News" are fresh and instructive. (Cassell & Company, Limited: New York.)

The book of Daniel is critically treated by several noted Bible scholars in the *Biblical World* for July. There are also some valuable papers which treat of the Sunday-school teacher and scholar. (University of Chicago Press: Chicago.)

The *Quarterly Journal of Economics* for July presents the following topics: "Expansion and Protection," "On the Value of Money," "The Sociological Frontier of Economics," "The Preconceptions of Economic Science" (II), "The Settlements with the Pacific Railways." (Geo. H. Ellis: Boston.)

Though but few would admit it, yet it is probable that the most practical and valuable contribution in the *Nineteenth Century* for July is the article on "The Teeth of the Schoolboy," closing with this truism: "The extraction of teeth that could, by means of reasonable precautions, have been saved, ought to be regarded as malpractice on the part of the dental surgeon who performs the operation, and ought to be punishable by law, just as much as would be the amputation of a limb in like circumstances." Other important papers are: "School Children as Wage-Earners," "The International Council of Women in Congress," "The Outlook at Ottawa," "Is there Really a 'Crisis' in the Church?" "Parliamentary Government in Japan." (Leonard Scott Publication Co.: New York.)

The *Methodist Review* for July-August is a strong and varied number. Bishop Hendrix writes ably, as he always does, upon "The Catholicity of American Methodism." Dr. Davis W. Clark, who, we are glad to note, puts his residence in Boston, has an interesting and very readable contribution on "A Burning Bush in Alsatian Highlands." Prof. H. W. Conn writes in critical vein upon "A Battle between the Pygmies and the Giant." Rev. W. H. Butler, of the New England Southern Conference, presents a luminous and discriminating paper, "The Prerequisites of a Christian Sociology." The special departments are well sustained. (Eaton & Mains: New York.)

The *Photo Era* for July is unusually attractive and interesting. The frontispiece is a beautiful yachting picture by Horace Latimer, mounted on a separate sheet, and worthy of a frame. "Hawarden Village," "The Gladstone Livery," "Hawarden Castle," and the last picture of Mr. Gladstone taken from life, form the illustrations of a pleasing article on the Gladstone family, by Walter Sprague. Frank W. Birchall contributes several beautiful interiors of the Boston Public Library. A reproduction of Harvard University Library in 1847, from a paper negative, by Prof. Josiah Cooke, one of the first photographs ever taken in this country, is one of the curiosities of the book. Other articles are contributed by Darius Cobb, Herbert W. Taylor, George R. King and Chester F. Stiles, which, together with the superb colored pictures of this issue, constitute a remarkably artistic publication for only

fifteen cents a copy. (185 Franklin Street, Boston.)

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Places are now being taken for the year beginning September, 1899. Catalogue free.

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We have filled positions at salaries aggregating

\$7,613,896.00

our new possessions. In French he referred to the traditions and memories of the Huguenots, and the work of the League among those speaking French. The work among the Germans was mentioned in German, and the condition in Italy he described in pure Italian. In this very unique way the Bishop illustrated the gift of Pentecost.

The following Methodist preachers from New England are in the city attending the Convention: Revs. O. W. Scott, Franklin Hamilton, E. T. Carnick, C. A. Crane, Jerome Wood, W. G. Seaman, A. M. Osgood, W. C. Townsend, H. L. Wriston, J. O. Randall, J. E. Thomas, S. E. Ellis, Claudius Byrne, F. C. Potter, Luther Freeman, H. E. Foss, E. H. Boynton, C. M. Hall, F. N. Upham.

Ex President Benjamin Harrison is held in highest honor here in this city of his residence, and is looked up to by all as the first citizen of Indianapolis. His home is a stately mansion of brick in the midst of elegantly kept grounds, located upon one of the finest avenues in the city. At this time the ex-president is in France on business connected with the Venezuelan arbitration.

Chicago is only a few hours' away, and next May seems surprisingly near. The approaching General Conference casts a very considerable shadow over Indianapolis—not the shadow of gloom, but of intense interest. There's much quiet consultation among "the friends" of this brother or that as to the probabilities for a successful candidacy. Not a few honored brethren, though not on the program of the convention, have found it convenient to attend its sessions—that is, when their arduous duties of private consultation in the hotel corridors will permit.

Mrs. R. S. Douglass, of Plymouth, Mass., made a most helpful address at the Mercy and Help conference.

Rev. O. W. Scott, of Chicopee, Junior League superintendent for New England, arranged a very complete and thorough exhibit of Junior literature, badges, and other interesting devices used in this important work. Mr. Scott had all this well in hand, and his efforts were much appreciated.

The singing at the Convention was inspiring. Messrs. Excell, Black and Hemphill, well known composers and leaders, conducted the great choruses. Others aided by solo or quartet occasionally. Bishop McCabe was pressed into singing till his voice became hoarse. The Claflin University Quintet of colored men were in great demand, and were everywhere the favorites of the crowd.

Eighteen thousand people—so the railroad people say—came to the Convention. Not that number registered, however.

The local committee have done splendid work. Dr. Lasby, chairman, conspicuous in his white duck suit, and seemingly omnipresent, gave constant and successful direction to the many workers.

Dr. Quayle is in the early days of his Indianapolis pastorate, but he has quite captured the town. One needs to look at him but a moment to see an extraordinary man, while hearing him a half-hour will give you evidence of an ability which is little short of positive genius. He is a wonderful mas-

ter of English phrasing; and "How forcible are right words!"

The Bishops present were: Hurst, McCabe, Fowler, Ninde, of our church; Galloway and Morrison of the Church South; with Dr. Carman, General Superintendent of the Church of Canada.

Among the prominent ministers of the church at large at the Convention were: Dr. J. R. Day, of Syracuse University; Dr. J. M. Buckley, editor of *Christian Advocate*; Dr. Arthur Edwards, of Northwestern; Dr. J. W. Hamilton, of Freedmen's Aid Society; Dr. Thirkield, of Gammon Theological Seminary; Dr. Mills, of Elmira, N. Y.; Dr. Carroll, U. S. Commissioner to Porto Rico; Drs. Leonard and Baldwin, missionary secretaries; Dr. Bell, of Ohio; Dr. Jennings, of Chicago; Dr. Bashford, of Ohio Wesleyan University; Drs. Doherty, North, and Osbon, of New York city; Drs. King and Neely, of Philadelphia; Dr. Tigert, of Nashville; Dr. Goucher, of Baltimore; Dr. Spencer, of Philadelphia.

The Western Book Concern had the enterprise to open during Convention week a splendidly equipped store on the most prominent square of the city, where they did a lively business for several days.

After tremendous work by representatives of many cities, San Francisco carried the day, and the next Convention will be held there in 1901. "California—1901," was a legend seen everywhere over the city, and it won.

Providence League Convention

The eleventh annual convention of the Providence District Epworth League was held at East Weymouth, Mass., July 7, with an attendance of about 150. The morning session opened at 10 o'clock with devotional exercises, and the sacrament of the Lord's Supper was conducted by Presiding Elder Bass. The greeting to the convention was extended by the pastor of the church, Rev. A. W. Kingsley. After a brief business session Rev. P. M. Vinton, of Newport, R. I., spoke on the theme, "Look Up." Nobility of service, he said, is rooted in love. The best way to look up is to look down. The hand of love reaches down to fallen humanity and lifts it up to God.

In the afternoon, after an executive session, Miss Margaret E. Todd gave an admirable address on "Lift Up." "Read Up, or the Friendship of Books," was the topic chosen by Rev. Charles W. Holden, of Pawtucket, R. I. He spoke of the Bible as the highest product of the human genius. A person who loves books never grows old. We have a priceless inheritance in our books. To cultivate an intelligent, powerful, devout Methodism the Discipline, Arthur's "Tongue of Fire," and the Hymnal were recommended. The Hymnal should not be supplanted by the light music of our day; it is a book to be read, studied, loved. "Write Up," the subject of an able address delivered by Harmon S. Babcock, outlined the duties of the secretary. In his address on "Pay Up," Herbert E. Drake advocated systematic giving, placing special emphasis on tithing. A general discussion followed.

At the evening session a love-feast was conducted by Dr. Bass; George W. Penniman delivered a most entertaining address on "Indianapolis," and Rev. Luther Freeman made an able "Plea for the Literary Department." The convention was without doubt the most interesting ever held in the district. This district has 2,700 members, including the Swedish churches.

HARRY O. RYDER.

School of Methods

"The Summer School of Methods for Deaconess Workers," to be held at Chautauqua, Aug. 7-9, will be of great value to workers. Many deaconesses are saying, "We give out so much to others, we feel the necessity for taking in. We want to learn about new methods of work. We want to meet leaders in the new social movements. We want to come into contact with the broader thought of the world, so that we may take back new light and inspiration to those among whom we labor." It is hoped that all deaconesses who have such a desire may be able to attend this School of Methods. Bishop Ninde is to be the presiding officer. Dr. E. T. Devine, general secretary of the Charity Organization Society, is to deliver two lectures—"Institutional, Organized and Associated Charities" and "The Social Value of Personal Friendship." Dr. J. H. Myers will give three lectures on the deepening of the spiritual life—"Exaltation through Service; or, The Way to Become Great;" "The Baptism of the Holy Spirit—Our Privilege—How Received?" "Preparation for Service." A presiding elder will also speak of deaconess work from his point of view, a president of a Deaconess Home from her point of view, and a layman from his point of view. Mrs. Clinton B. Fisk, Mrs. Robinson, Miss Bancroft, Miss Durham, deaconesses and others are to take part in the program. We hope that this unusual meeting will be of great value to the church. The program is not crowded, and all who come will share freely in the advantages offered at the Assembly at Chautauqua.

Mrs. JANE BANCROFT ROBINSON.

As a child grows faster than a man, so the proportion of building materials in the child's food should be greater. Mellin's Food is rich in the elements requisite to form new tissues for growing bodies. The child fed on Mellin's Food does not outgrow his strength and while he grows fast his flesh grows firm and his strength is maintained.

Reduced Rates to Yarmouth, N. S.

The Yarmouth Steamship Company (Limited) announces a reduction in rates between Boston and Yarmouth, Nova Scotia. Hereafter the single fare will be but \$4; \$3.50 second class; or \$7 for the round trip. The old-established Yarmouth line is doing a record-breaking business this season. The staunch steamers "Boston" and "Yarmouth" leave Lewis Wharf, Boston, well filled with tourists, Mondays, Tuesdays, Thursdays and Fridays, at 2 P. M. Staterooms should be secured in advance. Now that the Yarmouth line has reduced the rates to Yarmouth, travel to that popular summer resort is destined to increase. For new 32-page illustrated folder, call at 201, 296, 332 Washington St., or write to H. F. Hammond, Agent, 43 Lewis Wharf, Boston.